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DE CARMINE DEI DEORUM

OR

ON THE SONG OF THE GOD OF GODS

Being a Commentary in English on the Bhagavad-Gitâ
(Complete in Three Parts)

P A R T III

ESCHATOLOGY OR THE SCIENCE OF THE FATE OF THE SOUL AFTER DEATH

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PART III

ESCHATOLOGY

(Chapters—XIII to XVIII)

ॐ नमो भगवते वासुदेवाय



Shaankar Truptitosh Saki.

Born, 13th June, 1830.]

[Departed, 5th June, 1902.

PART III

ESCHATOLOGY OR THE SCIENCE OF THE FATE OF THE SOUL AFTER DEATH

CHAPTERS XIII—XVIII

Hail to Thee ! O Merciful Father ! O Lord of Lords and Teacher of Teachers ! O Thou All-pervading Universal Soul ! O Thou Who becomest the innumerable Individual Souls from ants to Brahmadeva, by reflecting Thyself in the various vehicles of beings, just as the sun multiplies itself by means of its reflections in the countless ponds, pools and other collections of water on the surface of the earth ! O Thou Who assumest all the names and forms of things, and yet, Who art beyond them all ! O Thou Who art both the gold and the goldsmith of this ornament of a Universe ! O Thou Who art its beginning, middle and end, as the sun is of the mirage, because it has its origin in Thee, it subsists in Thee and it vanishes also in Thee ! O Thou Who art the *Anādi Vaikuntha* of the Wise Lovers, the *Sāyujya Mukti* (complete union with the Impersonal Brahma) of the Nirgunopāsakas, and the different goals of the ignorant individual Souls ! O Thou Who alone art the Self ! Hail to Thee !

In the First Part of the Bhagavad-Gitā, Shri Krishna tells that the Self is actionless (*Akartā*), that all actions take place naturally according to previous tendencies (*Svabhāvastu pravartate—V. 14*) and that the

Self, deluded by Egoism, thinks that he is the doer (*Ahankâra vimudhâtmâ karta'ham iti manyate*—III. 27). Action is, however, unavoidable (*Nahi kaschit kshanamapi jâtu tishthatyakarmakrit*—III. 5) and its nature is to fetter, just as it is of poison to kill. It must be, therefore, offered disinterestedly as sacrifice to the Personal God (*Yajnârthât karmano'nyatra loko'yam karma bandhanah / tadartham karma Kaunteya muktasangah samâchara* // III. 9), so that, as the poisonous drug put in the hands of a skilful physician loses its quality of killing and cures mortal diseases, it may, instead of fettering the Soul, wash off his sins and purify his heart, and thus secure for him the Knowledge of the Self and Freedom. The secret of Sacrifice¹ lies in the belief that the Self is not the doer of actions, and that of Yoga² in thinking of nothing but God (*Ishvarârdhâna*) and of surrendering oneself absolutely to Him as the material and efficient cause of this Universe. This is the *Ishvarârpana* or *Karma Yoga* Arjuna is asked to practise (*Yoga³ sannyasta karmânam.....yogamâtishthottishtha Bhârata*—IV. 41-42).

In the Second Part, he is given practical Knowledge of the Impersonal (*Aksharam Brahma paramam*—VIII. 3) and Personal (*Mayâ tatamidam sarvam jagadavyaktamurtinâpashya Me yogamaishvaram*—IX. 45) natures of God, which is *Purna Jñâna*, and the simplest and the most beneficial method of Worship for making his Reason steady and enjoying Living-Freedom, which is *Bhakti Yoga*. Its principle is to bear in mind constantly that

1 *OJ. Mi eku karma kartâ / aisi utho nedî ahantâ / teñi karmachi svabhâvatah / arpi Shri Auantâ Ishvariteñi // Ekanâthî Bhâgavata.*

2 *OJ. Maniñ Ishvarâche charana / sarva bhâveni Tyâsa sharana / yoje aiseñ antahkarana / yoga mhanâveñ tayâlâ // Yathârthadipikâ.*

3 *OJ. Yogasanneyasta karmâ mhanije / yogiñ samarpi karmavinda karisi jeñi jeñi / tevhâñ yoga shabdeñ ghetaleñ pâhije / Ishvarârdhâna // Yathârthadipikâ.*

the Universe is the Form of the Personal God, and to concentrate the Reason into the Impersonal Brahma in it (*Mayyeva mana ādhatsva Mayi buddhim niveshaya—XII. 8.*).

In the Third Part, now, Arjuna is advised to continue the Worship of the Personal God even after obtaining Living-Freedom and to enter the Anādi Vaikuntha after the death of his physical body (*Bhaktyā Māmabhijāñāti yāvān yaschāsmi tattvataḥ | tato Mām tattvato jnātvā vishate tadanantaram—XVIII. 55*). He is also favoured with brief descriptions of the goals of the Nirgunopāsakas, as well as of those of the Souls who die in Ignorance. The science which treats of the Fate of the Soul after death is called *Eschatology* (Gr. *Eschatos*=the furthest, the utmost, the extreme, the last, and *Logos*=discourse), which is also defined as the Doctrine of Transmigration and Emancipation, as they are the only possible states to which the Souls can pass after the dissolution of the body. For, the incongruity of the other two answers, viz., (1) annihilation and (2) eternal retribution, sometimes given to the question ‘What becomes of man after death’, is thus proved by Deussen :—

“The first supposition is in conflict, not only with a man’s self-love, but with the innate certainty more deeply rooted than all knowledge of our metaphysical being as subject to no birth or dissolution. The second supposition which opens up the prospect of eternal reward or punishment for an existence so brief and liable to error, so exposed to all the accidents of upbringing and environment is condemned at once by the unparalleled disproportion in which cause and effect here stand to one another.”

In support of the Doctrine of Transmigration Mrs. Besant says as follows :—

"From all these lines of thought, however, the mind turns back to rest on the fundamental necessity for re-incarnation, if life is to be made intelligible, and if injustice and cruelty are not to mock the helplessness of man. With re-incarnation man is a dignified, immortal being, evolving towards a divinely glorious end; without it, he is a tossing straw on the stream of chance circumstances, irresponsible for his character, for his actions, for his destiny. With it, he may look forward with fearless hope, however low in the scale of evolution he may be to-day, for he is on the ladder to divinity, and the climbing to its summit is only a question of time; without it, he has no reasonable ground of assurance as to progress in the future, nor indeed any reasonable ground of assurance in a future at all.....The main difficulty with many people in the reception of the doctrine of re-incarnation is their own absence of memory of their past. Yet they are every day familiar with the fact that they have forgotten very much even of their lives in their present bodies, and that the early years of childhood are blurred, and those of infancy a blank. They must also know that events of the past which have entirely slipped out of their normal consciousness, are yet hidden away in dark caves of memory, and can be brought out again vividly in some form of disease or under the influence of mesmerism.....Re-incarnation explains the (family) likenesses by the fact that a soul in taking birth is directed to a family which provides by its physical heredity a body suitable to express his characteristics; and it explains the unlikenesses by attaching the mental and moral character to the individual himself, while showing that ties set up in the past have led him to take birth in connection with some other individual

of that family.....The re-incarnation of the human soul is not the introduction of a new principle into evolution but the adaptation of the universal principle to meet the conditions rendered necessary by the individualization of the continuously evolving life."—*The Ancient Wisdom.*

In the course of discussion on the subject of re-incarnation, she quotes the following passage from *Lafcadio Hearn's Evolution and Ethics* :—

" And to-day for the student of scientific psychology the idea of pre-existence passes out of the realm of theory into the realm of fact proving the Buddhist explanation of the universal mystery quite as plausible as any other. 'None but hasty thinkers', wrote the late Professor Huxley, 'will reject it on the ground of inherent absurdity.' Like the doctrine of evolution itself that of transmigration has its roots in the world of reality ; and it may claim such support as the great argument from analogy is capable of supplying."

The Orphes believed in re-incarnation, and it was taught by Plato, Empedocles, Pythagoras and others.

The following quotations are taken from Deussen's '*Philosophy of the Upanishads*' in connection with the Doctrine of Transmigration.

"I was once Manu, I was once the Sun" says Vâma-deva--*Brih. I. 4. 10.*

"*Andham tamas*" "blind darkness into which the demons are to be plunged."—*Rig. X. 89. 15. 103. 12.*

"*Sukritam loka*" "the world of the pious"—*Rig. X. 16. 4.*

"The chief aim of the Brahmanas is to prescribe the acts of ritual and to offer for the accomplishment a manifold reward, and at the same time sufferings and punishment for their omissions."

Words of Satap. Br. 12. 9. I. I.

"For whatever food a man eats in this world, by the very same he is eaten again (*pratyatti*) in the other." A second proof is furnished by the narrative in *Satap. Br. II. 6. I* of the vision of the punishment in the other world which was permitted to Bhrigu. Bhrigu in the different regions sees men shrieking aloud, by whom other men shrieking are hewn in pieces limb by limb, chopped up and consumed with the words:— "Thus have they done to us in yonder world and so we do to them again in this world."

"Immediately after death the soul enters into a new body in accordance with its good or evil deeds. This is shown not only by the illustration of the caterpillar, which, as soon as it has eaten up one leaf, transfers itself to another, but also by the fact that the sphere of transmigration is extended through the worlds of men, fathers, gods, etc."

"Verily, according as he acts, according as he lives, so is he born; he who does good is born good, he who does evil is born evil, he becomes righteous by righteous works, evil by evil.....according to the work which he does so is he rewarded."—*Brih. 4. 4. 5.*

In *Kaush. I. 2* it is emphatically declared that "all who depart from this world go without exception to the Moon." There, however, their knowledge is put to the test and according to the result they go either by the Devayâna which leads to Brahmâ without return, or they enter upon a new birth "whether as a worm or a fly or a fish or a bird or a lion or a boar or a serpent or a tiger or a man or as something else."

"One goes into the womb of a mother,
Becoming incarnate in bodily form;
Another enters into a plant,

Each according to his deeds, according to his knowledge.”—*Kath.* 5-7.

“Having tasted joy on the summit of the heaven of works,

They return back into this world and even lower.”—*Mun.* I. 2. 10.

“A distinction is drawn among the souls returning from the Moon between those of ‘pleasing conduct’ and those of ‘abominable conduct’. The former are born again as Brahmanas, Kshatriyas or Vaishyas, the latter as dogs, pigs or Chāndâlas (*Cf. Chand.* 5. 10. 7).”

With regard to transmigration¹, the ‘Bhagavad-Gîtâ tells us that, if Mishra (impure) Sattva prevails when the embodied goes to dissolution, he rises to the world of the Gods (*Yadâ sattve praviddhe tu pralayam yâti dehabhrit | tadottamavidâm lokân amalân pratipadyate || XIV. 14*) ; if he goes in Rajas, he is born among men (*Rajasi pralayam gatvâ karma sangishu jâyate || XIV. 15*) ; and if in Tamas, he is born among lower animals or inanimate objects (*Tathâ pralinastamasi mudha yonishu jâyate || XIV. 15*). Sometimes we find bad Souls take birth in good families and *vice versa*. Mrs. Besant accounts for the anomaly in her ‘*A Study in Karma*’ thus :—

“How has he come into conditions so favourable ? It may be by a personal tie with some one already there, a service rendered in a previous life, a bond of affection, an unexhausted relationship. This avails to draw him into the circle, and he then profits by the various Karmic results which belong to the family.....Where the family Karma is bad, the individual born into it suffers, as in the former case he profits.”

¹ Also compare—*Urdhvam gachchhanti sattvasthâ madhye tishthanti râjasâh / jaghanyaguna vrittisthâ adho gachchhanti tâmasâh // B. G. XIV. 18.*

In the same book, we are told¹ how ingeniously the Lords of Karma or the Recorders of the Past combine the fruits of the good and bad done by the Individual Souls.

Emancipation² or Freedom is secured by *Sannyâsa* or desirelessness and *Yoga* which consists of three steps, 1st *Karma Yoga* (the Path of Action), which purifies the mind ; 2nd *Jnâna Yoga* (the Path of Knowledge), which confirms Knowledge, and 3rd *Bhakti Yoga* (the Path of Love), which secures Godhood. The necessity of these two means³ is clearly pointed out in the following passage in Deussen's '*Philosophy of the Upanishads*':—

" Thus emancipation was conceived, again empirically, in accordance with the external signs which it manifested. These signs were principally two:— (1) the removal of all desire (2) the removal of the consciousness of plurality. It is worth while therefore to produce or at least to expedite emancipation by artificial means, and the result was two remarkable manifestations of the culture of India, which are contained in germ in the older Upanishads and in a

1 *Oj.* Hence we may find a person born deformed, with a gentle and patient character, showing that in a past life he strove to see the right and did the wrong. The angles of Judgment are utterly just, and the golden thread of completely misdirected love may gleam beside the black thread woven by cruelty.

2 *Oj.* Although this idea of *Mukti*, or liberation of the finite spirit through the knowledge of its infinite nature, is foreign to European philosophers, it must be said that, both in the Bible and in the writings of early Christian mystics, the belief in the attainment of one-ness with God through love is frequently to be met with.—*Brahmadarsanam* by Sri *Ananda Achârya*.

3 *Oj.* Karmajam buddbi yuktâhi phalam tyaktvâ manishinah / janma bandha vinirmuktâh padam gachchhatyanâmayam // *B. G. II.* 51.

Sannyâsa yoga yuktâtmâ vimukto Mâm upaishyasi—B. G. IX. 28.

series of later Upanishads pass through a complete development.

- (1) The Sannyâsa
- (2) The Yoga

The former seeks by artificial measures to suppress desire, the latter the consciousness of plurality."

As a matter of fact, the Soul is free the very moment his Reason becomes steady, but he is said to secure Emancipation after death, because he is bound to see that his Prârabdha is exhausted. This point is explained in the following quotation which is based on *Isha. 2.*

"He who knows himself as the Âtman has thereby recognised the world of plurality and the desire occasioned by plurality to be an illusion which can no longer lead him astray. His body is no longer his body, his actions no longer his actions; whether he still continues to live and to act or not is like everything else a matter of indifference. But the semblance of empirical knowledge persists, and it is a consequence of this that deliverance appears to be first attained in all its completeness after the dissolution of the body."

The Freedom enjoyed during life is called *Jivan-Mukti*, as opposed to *Videhal¹ Mukti*, which is Freedom enjoyed in disembodied state. Emancipation is of two kinds: 1st *Nirguna* or *Sâyujya Mukti*, which means complete union with the Impersonal Brahma, and 2nd *Saguna Mukti* or dwelling in the Anâdi Vaikuntha or the Eternal Abode of Vishnu, which includes all the four

¹ Cf. Videhamuktivishayasturyâtitamatah param—*Shri Yogavâsishtîa.*

Videhamukti follows when through the extinction of prârabdha, the removal of the vehicles (of the bodies) takes place like the ether in the pot (after the pot is broken).—*Muktikopanishad.*

When one's body becomes a prey to time, he gives up the state of Jivanmukti, as the wind attains the motionless state.—*Muktikopanishad.*

Muktis, viz., (1) *Sâlokya* or living in the same region where the Lord dwells, (2) *Sîmipyâ* or living near Him, (3) *Sâruptyâ* or being like Him in form and appearance, and (4) *Sâyujya* or complete union with Him (*Paramam sâmyam upaiti divyam—Shruti*).

The two following quotations from the Upanishads describe the Nirguna and Saguna Muktis¹, respectively:—

(1) "He who without desire, free from desire, his desire laid to rest, is himself his own desire, his vital spirits do not journey forth. But he is Brahma and in Brahma he merges."—*Brih.* 4. 4. 6.

(2) Like streams flow and disappear in the ocean, abandoning name and form,

So the Wise freed from name and form

Enter into that Supreme Divine Spirit.—*Mund.*

3. 2. 8, *Prashna VI. 5.*

The former union, which is 'a self-mergence and which leaves no place for personality', is referred to in the following passage:—

"The Sufis therefore, when they attain to the highest stage of *Wasl* or union, say that they are one with God, they have become God. The end of Sufism is total absorption in God (as a drop which falls from the clouds into the sea)."—*Al Ghazzali*.

The latter² which is 'a Love-union (union-in-separateness of God and the Soul), a mutual inhabitation', is thus expressed by the Saints Kabira and Tukârâma :—

1 *Oj. Ghanâchyâ mukheñ sindhuchâ bindu jaisâ, mile sâgarîñ nirguniñ moksha taisâ / sadâ bhetate aikya pâvoni Gangâ, samudriñ ashi bhakti he antarangâ // Vâmana Pandita.*

2 *Oj. Yathâ nadyah syandamânâh samudre'stam gachchhanti nâma rupe vihâya / tathâ vidvân nâmârupâd vimuktah parâtparam purushamu-paiti divyam // Shruti.*

Gangevoghamudanvati—*Shri Bhâgavata*.

"From the beginning until the ending of time, there is Love between Thee and me; and how shall such Love be extinguished?

Kabira says: 'As the river enters into the ocean, so my heart touches Thee.'

When the river-water has flowed into the ocean, it comes not back. Listen to my word! *Tukārāma* has gone, he returneth not again."

In the Bhagavad-Gitâ, Nirguna Mukti is referred to in the words '*Parām siddhimitogatāh*' (have gone hence to the Supreme Perfection—XIV. 1.), and Saguna Mukti in the words '*Mama sādharmyamāgatāh*' (rising into fellowship with Me—XIV. 2). In order that one may not imagine the latter to be transitory, it is distinctly stated that the Muktas are not born at the time of the creation of a world, or destroyed at its dissolution (*Sarge'pi nopajāyante pralaye na vyathanticha*—XIV. 2). The¹ substance of the subject of Eschatology is given

Gangâ sâgariñ minali mile / minali tyâchicha tyâvari lole / taisâ bhakta
miloni bhâvabaleñ / Mâze bhaktiche sohale Majamâji bhogi // *Ekanâthî Bhâgavata*.

Kâñ sakala jalasampatti / gheuni samudrâteñ givasiti / Gangâ jaisi
ananyagati / minalichi mile // *Jñâneshrari*.

1 To those who raise doubts against the Saguna Mukti, Babu Aurobindo Ghose in his 'Synthesis of Yoga' gives the following reply :— "It has been said that we can become the Impersonal, but not the Personal God, but that is only true in the sense that no one can become individually the Lord of all the universes; we can free ourselves into the existence of the active Brahma as well as that of the silence; we can live in both, go back to our being in both, but each in its proper way, by becoming one with the Nirguna in our essence and one with the Saguna in the liberty of our active being, in our nature (*sâdharmya-mukti*). The Supreme pours Himself out of an eternal peace, poise and silence into an eternal activity, free and infinite, freely fixing for itself its self-determinations, using infinite quality to shape out of it varied combination of quality. We have to go back to that place, poise and silence and act out of it with the divine

in Shri Bhâgavata by saying¹ that those who leave the body in Mishra (Impure) Sattva go to heaven, those in Rajas to the world of men and those in Tamas to hell; the Nirgunopâsakas merge themselves in the Impersonal Brahma; the Yogis, Tapasvis and Sannyâsis go to Maharloka, Janoloka, Tapoloka and Satyaloka, according to their merit, and those alone who worship the Personal God by Bhakti Yoga go to His Supreme Abode, the Anâdi Vaikuntha. The Jnânis who fail in Yoga (*Yogabhrashta*²) go to higher worlds and, after remaining there as long as they wish, return once more to this world to complete their course, and obtain Freedom in the ordinary way by making their Reason steady. The Jnâni Hatha Yogis, however, who go to Brahmaloka, secure Emancipation³ at the dissolution of the Universe with Brahmadeva himself.

Shri Krishna begins this Third Part of the Gitâ by telling Arjuna that the human body is called the Field—(*Idam shariram Kaunteya kshetramityabhidhiyate—B. G. XIII. 1*), to show that it is through

freedom from the bondage of qualities but still using qualities even the most opposite largely and flexibly for the divine work in the world. Only when the Lord acts out of the centre of all things, we have to act by transmission of His Will and power and self-knowledge through the individual centre, the soul-form of Him which we are. The Lord is subject to nothing; the individual soul-form is subject to its own highest Self and the greater and more absolute is that subjection the greater becomes its sense of absolute force and freedom.”

1 *OJ. Sattve pralinâh svaryânti naralokam rajolayâh / tamolayâstu nirayam yânti Mâmeva nirgunâh // Yogasya tapasaschaiva nyâsasya gatayo malah / maharjanah tapah satyam bhakti yogasya Madgatih //*

2 *OJ. Prâpya punyakritân lokân.....tato yâti parâm gatim—B. G. VI. 41-45.*

3 *OJ. Tatra prayâtâ gachchhanti Brahma Brahma-vido janâh // B. G. VIII. 24.*

this world¹ of man alone that all Souls must pass to the different goals, which are the fruit reaped from the seed sown here. "Man", therefore, says Swâmi Vivekânanda, "according to the Vedanta Philosophy, is the greatest being that is in the universe and this world of work the best place in it, because herein is the greatest and best chance for him to become perfect. Angels or Gods, or whatever you may call them, have all to become men, if they want to become perfect. This is the great centre, the wonderful poise, and the wonderful opportunity—this human life." This body is undoubtedly transient and joyless, but if well utilized, it enables one to enjoy Eternal Bliss and Companionship of God. We ought, therefore, always to love and worship Him (*Anityam asukham lokamimam prâpya bhajasva Mâm //* B. G. IX. 33)—a thing lying quite within the province of our Will, which, as already proved in this Commentary (Chapter II. 49-50), is unaffected by Prârabdha. Will² is thus distinguished from Desire by Mrs. Besant, who identifies the former with Conscience (*Avyakta tattva* or *Chitta*) :—

"Desire is the outgoing energy of the thinker determined in its direction by the attraction of external objects. Will is the outgoing energy of the thinker, determined in its direction by the conclusions drawn

1 *Of Adhascha mulânyanusantatâni karmânubandhini manusya loke—B. G. XV. 2.*

2 Will or conscience, then, is a modification of Sattva or Antah-karana (*Tenchi antahkarana sattva shabdeñ—Chitsadânandalahari*) which when properly developed or rather purified, becomes, step by step, Faith or Shraddhâ (*Sattvânurupâ sarvasya shradddhâ bharati Bhârata—B. G. XVII. 3*), Love or Bhakti (From Pure Faith is born Love—*Lord Chaitanya*) and the Self or God meaning Âtmâ or Brahma (*Râma bhâveñ thâiñ pade / Râma bhaktisi âtude / Râma aikya rupeñ jode / mauna pade shrutisi //* *Shri Râmâdâsa Swâmi*).

by the reason from past experiences or by the direct intuition of the thinker himself. Otherwise put, Desire is guided from without, Will from within. Will in the domain of morality is generally entitled Conscience."—*The Ancient Wisdom.*

If one were to ask how to worship Him, Shri Krishna says "Fix your mind on the Universe as the Form of the Personal God, love Him as the Self, hear and sing His Name and Glories, and bow down to Him ! (*Manmanâ bhava Madbhakto Madyâji Mâm namaskuru—B.G. IX. 34 and XVIII. 65*)". This is, as already mentioned before, the key of the Bhagavad-Gitâ. Nay, in every one of the Six Chapters of this Part, the Blessed Lord establishes propositions to that effect—(1) His Lovers alone assume¹ His own Form (*Madbhakta.....Madbhâvâyopapadyate—XIII. 18*), (2) those who worship Him alone by the Yoga of unadulterated Love are only fit to become the Saguna Brahma or the Personal God (*Mâncha yo'vyabhichârena bhaktiyogena sevate.....Brahma bhuyâya kalpate—XIV. 26*), (3) I go indeed to that Primal Being (*Tameva châdyam Purusham prapadye—XV. 4*), (4) grieve not, you are born with divine² endowments (*Mâ shuchah sampadam daivim abhijâtosi— XVI. 5*), (5) with the pronunciation of 'Tat', acts are performed by those desiring Freedom (*Tad ityanabhisandhâya.....kriyante moksha kânkshibhîh—XVII. 25*), and (6) by Love.....he enters into Him (*Bhaktyâ.....vishate tat— XVIII. 55*).

1 *Qf.* The end of life is to be like unto God! and the soul following God, will be like unto Him ; He being the beginning, middle and end of all things.—*Socrates.*

2 *Qf.* Jâne bhaktîchâ jivhâlâ / tochi daivâchâ putalâ // *Tukârâma Mahârâja.*

CHAPTER XIII

(TRAYODASHO'DHYÂYAH)

*SYNOPSIS.—Here begins the subject of Eschatology. This body is called the Field (*Idam shariram kshetram ityabhidhiyate—XIII. 1*), and one who knows it is called the Field-knower (*Etadyo vetti tam prâhuh kshetrajnah—XIII. 1*). God Himself is the Field, and He too is the Field-knower (*Kshetrajnam châpi Mâm viddhi—XIII. 2*). The twenty-four elements, viz., the great elements (*Mahâbhutâni—XIII. 5*) &c., and the seven modifications (*Vikârâh*) such as desire, aversion (*Ichchhâ dveshah—XIII. 6.*) &c., constitute the Field. Through Pure Sattva there is scope in the Field for Knowledge and Emancipation. The qualities of Mishra Sattva, Rajas and Tamas, however, breed Ignorance, which leads to births and deaths. The marks of Knowledge, which is the means to realize the object to be known (*Jneyam*), are eighteen, viz., humility, unpretentiousness (*Amânitvam adambhitvam—XIII. 7*) &c. The Jneyam is said to be the beginningless Supreme Brahma, who is neither the Individual Soul nor the material world (*Anâdimatparam Brahman na sattannâsaduchyate—XIII. 12*), to be realized by Vyatireka, and it is also everywhere hands and feet (*Sarvatah pâni pâdam tat—XIII. 13*), to*

be realized by Anvaya. It is the Lover of God alone who understands all the three, viz., Kshetram, Jnânam and Jneyam, to be one, and becomes fit to assume the form of God (Madbhakta etadvijnâya Madbhâvâyopapadyate—XIII. 18). There are two kinds of Spirit (Purushah) in this body, viz., the Universal Soul (Kshetrajna proper) and His reflection, the Individual Soul, who is also called Kshetrajna (Paramâtmeti châpyukto dehe'smin purushah parah—XIII. 22). One who knows both of them as well as Nature (Prakritih) with its qualities (Gunaih saha), however living, is not born again (Sarvathâ vartamânopi na sa bhuyobhijâyate—XIII. 23). The four methods of meditation (Dhyânam) to be followed after Self-realization for making the Reason steady are:—(1) Nirvikalpa Yoga (Dhyânenâ âtmâni pashyanti—XIII. 24), (2) Sâṅkhya Yoga, (3) Savikalpa Yoga (Yoga) and (4) Karma Yoga. The union of the Field and the Field-knower is the cause of rebirths (Yâvat sanjâyate.....kshetra kshetrajna sañyogât—XIII. 26). One who realizes their separation, that is, who sees the Supreme Lord (Parameshvaram) in all beings, secures Emancipation (Sūmam sarveshu bhuteshu.....sa pashyati—XIII. 27). The evil effects of actions are avoided by realizing that they are all done by Nature and that the Self is actionless (Prakrityaivacha karmâni &c—XIII. 29). But this is possible to him alone who sees God everywhere and thereby becomes himself the Brahma (Brahma sampadyate tadâ—XIII. 30).

The Self, having thus become the Paramâtmâ, though embodied, does naturally no act and takes no stain, because He is beginningless and qualityless (Anâditvât nirgunatvât Paramâtmâ ayam avyayah sharirastho'pi na karoti na lipyate—XIII. 31), as the all-pervading space (Sarvagatam âkâsham—XIII. 32) is unsoiled by dirt, or the Sun (Ravih—XIII. 35) is unaffected by the actions of the people who work in the day-light. The Individual Soul too does not act, but, because he enjoys pleasure and suffers pain, he is stained on account of his vehicle (Upâdhi). The substance of the whole Chapter is that he, who knows the difference between the Field and the Field-knower by acquiring Vyatireka and Anvaya Knowledges and secures liberation from material tendencies by making his Reason steady, reaches the Supreme Goal (Kshetra kshetrajanayor evamantaram.....yânti te param—XIII. 34).

O dear Shri Krishna! In order to put a stop to any misunderstanding of Thy utterances on the Bhakti Yoga, Thou hast been pleased to declare emphatically in the last verse of Chapter XII, which is the solace of Thy true Lovers, that they alone who worship the Cosmic Spirit (*Dharmyâmritam*) exactly in the manner Thou hast taught—and they can be none but those who are full of Faith and who require nothing save Thee, Who art their Supreme Goal—are past measure dear to Thee! Deign, now, to explain clearly the details of the two parts *Dharma* (Nature) and *Amritam* (Spirit) of which the *Dharmyâmritam* or Cosmic Spirit is apparently composed, and also to impress upon our minds their absolute unity, as there is of the waves and the sea, of

the piece of cloth and the thread, of the earthen vessels and the clay, and so on, since Thou deemest this mode of understanding to be necessary to ensure Emancipation, which is the principal subject matter of this Third Part of Thy Holy Gitâ (*Ya evam vetti purusham prakritincha gunaih saha | sarvathâ vartamâno'pi na sa bhuyo'bhi-jayâte || XIII. 23*)!

In this Chapter, the Blessed Lord first speaks of the gross discrimination¹ in connection with the subject of Nature (*Prakritih*) and Spirit (*Purushah*), and then, of the subtle one which helps to secure Living-Freedom. The first verse tells us that this body, which is a modification of Nature, is called the Field, and the Spirit, that knows it, is called the Knower of the Field.

श्रीभगवानुवाच—इदं शरीरं कौतेय क्षेत्रमित्यभिधीयते ।

पत्थो वेति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥

“ This body, O Kaunteya (Son of Kunti) !, is called the Field ; he who knows it is called the Field-knower by them that know him.”

In some editions of the Bhagavad-Gitâ, the following verse is given at the beginning of this Chapter :—

अर्जुन उवाच—प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

पत्थेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥

The meaning of it is :—

“ Arjuna said—Nature and Spirit, even the Field and the Field-knower, Knowledge and that which ought to be known, these I fain would learn, O Keshava!”
It appears to have been interpolated² by somebody

1 *OJ. Prathama sthula viveka / tyâneñ âdhiñ harâvâ sthula aviveka / maga mukhya sukshma vivekâcheñ kautuka / pâhatâñ dehiñcha anubhava muktichâ || Yathârthatadipikâ.*

2 *OJ. Pana kshetra kshetrajna vichâra Giteñita kasâ âlâ heñ na kalalyâ-muleñ kouñi tari hâ shloka yetheñ mâgâhuna ghusaduna dilâ ãhe aseñ*

who could not see the connection between this Chapter and the last one, *viz.*, the necessity here of the full explanation¹ of Nature (*Prakriti* or *Dharma*), appearing in the form of the Field (*Kshetra*), and the formless Spirit (*Purusha* or *Amrita*), being the two parts of the Cosmic Spirit (*Dharmyâmrta*) referred to in the last verse of the last Chapter. If accepted, it would make the total number of verses of the Gitâ 701 instead of 700.

Body is called in Sanskrit 'shariram', because it is subject to destruction (*shirna*). Shri Krishna says the human body is called (*idam shariram² abhidhiyate*) the Field (*kshetram*), because³ it is the source of all kinds of actions. Whatever is sown in it becomes Kriyamâna in this life, Sanchita immediately after death, and, when ripe for enjoyment or suffering, appears in the form of Prârabda in another life. One who identifies himself with the body, called the Field, is said to be the Field-knower (*etad yo vetti tam prâhuh kshetrajna iti*) by

spashta disuna yeteñ. Tikâkâra hâ shloka prakshipta mânitâta; va taseñ na kelyâsa Giteñtila shlokâñchi sankhyâhi sâtashen pekshâñ eka adhika hotye.— *Gitârahasya*.

1 *Of.* Dharmâmrta upâsanâ / thalaka sângitali Arjunâ / tyâchâ vistâra hâ Karunâghanâ / bolaneñ lâgalâ ye ritî // Kiñ dharma titake prakriti / kshetra jichi âkriti / navhe âkriti, na vikriti / purusha to chinmâtra amrita // *Yathârthatdipikâ*.

2 *Of.* Pârthâ parisije / deha heñ kshetra mhanije / hcñ jâneñ to bolije / kshetrajnu gâ // *J.ânešvari*.

3 *Of.* Yayâsi kshetra aiseñ kâñ pâñ mhanije / tari shetilij bija periliyâ jaiseñ nipaje / yâ lâgiñ tayâteñ kshetra mhanije / taiseñ jânije dehin kshetra // Ye sharirîñ nânâ karmen karitâñ / vârañvâra phaleñsifichi vistâre sarvathâ / yâ lâgiñ kshetra mhanije tatvata / jâna Pârthâ yeneñ nyâyeñ // *Chitsadânandalahari*.

Kshetra mhanije sheta / tyâñta perileñ toñ ase ugavata / jyâcheñ kriyamâna houni sanchita / prârabdhapana pâvateñ // Sarvâñ karmâñchiyâ utpatti / yâ sharirâcha pâsunî hoti / mhanoni yâteñ mhanati / kshetra mhanoni Kunti sutâ // *Yathârthatdipinâ*.

those who know him (*tadvidah*¹). But they alone can thoroughly understand the Field-knower (*kshetrajna*) or the Individual Soul (*Chidañsha*), who know the All-pervading Universal Soul, for it is impossible to make out from a photo, or reflection, anyone whom we do not know. Those who know water can only be said to know the waves, and those who know the sun in the heavens can only be called the knowers of its reflections in waters. The solar reflection gives light merely to the water in which the sun reflects itself, but the sun gives light to the whole world. Now, even if one realizes the Self in his own body and does not realize him as the all-pervading Universal Soul, he too cannot² be said to have known the Field-knower or the Individual Soul. For, as far as the water in which a lamp reflects itself is concerned, there is no difference between the light of the lamp and that of the reflection. But the difference lies in the fact that the light of the reflection is restricted to its water alone, whereas that of the lamp

1 Cf. Kiñ yā sharirā kshetrāteñ / jo jāne mi, māzeñ, mhanoni tyāteñ / kshetrajna mhanoni mhanati chidañshāteñ / je tyāteñ bare jānatī // Hā kshetrajna mhanije pratibimba / bhoktā, jyāsi jivopādhichā avalamba / tyāteñ jānatī techā sarvagata bimba / te jānatī // *Yathārthatdipikā*.

Āni yayā kshetrāteñ jo jānatū / mi māzeñ aiseñ yāteñ mhanatu / tyāteñ kshetrajna aisi bolati mātu / phala bhogitu tethiñcheñ jo // Jaiseñ krishicheñ krishivala phala bhogita / taiseñ yethiñcheñ phala jo anubhavita / āni yā kshetra kshetrajnānteñ jānata / tadvida mhanata tayālāgīñ // *Ohitsadānandalahari*.

'Tat' etale te arthāt kshetrajna tene 'vid' etale jānanāra, te juānio ema viveka kahe chhe.—*Deivedi*.

2 Cf. Tathāpi āpalyā sharirīñ / kalalā bimbātmā pratyagvritti karuni, pari / sarvagata sarvatra nakale tofīvari / sārakhiñ donhiñ chaitanyeñ // Pratibimba dīpeñ jeñ jala / saprakāsha jāleñ ujjvala / tyā jalīñ taisēñchi vimala / teja bimba dīpāchīñ // Prakāsha sārakhe donhi pari / pratibimba nāhiñ jalā bāheri / bimba prakāsha gharabhari / pratibimba na ase jalā-vegaleñ // *Yathārthatdipikā*.

illuminates the whole house. Shri Krishna, therefore, says, in the 10th verse of Chapter XV, that the deluded¹, that is, those who, after Self-realization, have not cleared their doubts (*akritātmāno*), do not perceive the Field-knower but the Wisdom-eyed perceive him (*Vimudhā nānupashyanti pashyanti jnāna chakshushah*). The Wisdom lies in seeing all beings in the Self (*Yena bhutānyasheshena drakshyasyātmani—B. G. IV. 35*). In the next verse is established the unity of both the Field and the Field-knower with the Eternal Brahma.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेण भारत
क्षेत्रक्षेत्रज्ञयोज्ञानं यत्तज्ञानं मतं मम ॥ २ ॥

“And know Me also, O Bhārata (Descendant of Bharata)!, to be the Field-knower in all Fields. The Knowledge of the Knowledge that is in the Field and the Field-knower has My full accord.”

After showing the difference between the Field and the Field-knower in the first verse, Shri Krishna points out, in the first half of this verse, their unity² and, in the second half, the essence of that unity. The force³

1 *Oj. Ātāñ sāttvika ahankāra / nirasitāñ nihshabda bimba lakshāñisha sākshāt kāra / ghadalā tari jadabhrānti parihāra / navhatāñ, na kale kshetrajna hā // Kiñ jnāna chakshu asela jyāñlā / techi pāhati bhoktayā chidāñshālā / jnāna chakshu āhe mbanāveñ tyāñlā / jyāñlā ātmā dise sarvabhuṭī // Yathārthatadipikā.*

2 *Oj. Yetheiñ purvārdhiñ ekatva / uttarārdhiñ ēkatvācheñ tattva / boloni, nirasito bhinnatva / purva shlokokta dohiñcheñ // Kiñ hā viveka sthula / pudheñ sukshma viveka bolatāñ jneya kevala / sadasad vilakshana boloni Ghananila / mhanela kiñ ‘sarvatah pāni pādam tat sarvatokshishiro-mukham’ // Yathārthatadipikā.*

3 *Oj. ‘Kshetrajnam chāpi Mām viddhi’ mhanoni / mhanatāñ yā ekyā akshareñ ‘cha’ kāreñ karuni / kshetra Michā āni ‘api’ shabdeñ kshetrajnahi Michā aiseñ suchavoni / bolatase // Yathārthatadipikā.*

Dusaryā shlokāñtila chāpi=suddhāñ yā shabdāñchā kshetrajnacha navhe tara kshetra dekhila Michā āhe asā artha hoto.—*Gitārahasya*.

of 'cha' (and) is to suggest that He Himself is the Field, and that of 'api' (even) is to show that He too is the Field-knower. This is what is called gross discrimination. The subtle one is discussed in verses 12 to 17, where, after saying that the Impersonal Brahma (*na sattannâsadûchyate*) is what is to be known first, it is stated that it must be also seen everywhere hands and feet (*sarvatah pânipâdam*), as gold in ornaments. The unity between Nature and Spirit is self-evident to the Jñâni, but such is not the case with the unity between the Spirit and its reflection (*Pratibimba*), the Individual Soul. In the great sentence (*Mahâ Vâkya*) 'Tattvamasi'¹ (Thou art That), 'tvam' refers not to the Individual Soul but to the Spirit (*Kutastha*) that pervades the whole body, and 'tat' to God, the Universal Soul. In the Brahmânda² Purâna, the Universal Soul is compared to the all-pervading vacuum or space (*Mahadâkâsha*), Kutastha to the vacuum in an earthen vessel (*Ghatâkâsha*), and the Individual Soul to the vacuum reflected in the water in the vessel (*Jalâkâsha*). The unity of the Individual and Universal Souls is, therefore, not as evident as that of the Kutastha and God. The destruction of the vessel leaves no difference whatever between *Ghatâkâsha* and *Mahadâkâsha*. Both of them are always stable and immovable, but the least movement of water disturbs the *Jalâkâsha*. The Field-knower (*kshetrajna*) is, however, said to be one with God (*Mâm*

1 Cf. Avichchhinasya purnena ekatvam pratipadyate / tattvamasyâdi
vâkyaischa sâbhâsasyâhamastatliù || *Adhyâtma Râmâyana*.

2 Cf. Âkâshasya yathâ bhedastrividho drishyate mahân / jalâshaye
mahâkâsha stadaivachchhinna eva hi // Pratibimbâkhyamaparam drishyate
trividham nabhabh / buddhyavachchhinna chaitanyamekam purnam tathâ
param // Abhâsastvaparam bimba bhutam evam tridhâ chitih / sâbhâsa
buddheh kartritvam avichchhinne'vikârini ||

viddhi), because all the Individual Souls unite¹ themselves with the Kutastha at the dissolution of the Universe (*Srishti pralaya*) as well as in deep sleep (*Sushupti*). Now, a question arises—How is it possible for the Field which is a thing material, the Field-knower who is a spirit that enjoys pleasures and suffers pain, and God Who is Pure Knowledge, to be all one? The reply is given in the second half of the verse, by saying² that the Knowledge of the Knowledge or essence, which shines in the Field as well as in the Field-knower, is deemed by the Lord to be true Knowledge (*kshetra kshetrajnayor jnānam yattajjnānam matam Mama*). Everybody is conscious of the Knowledge that exists in a living body, but he alone is to be called a real Jnāni who sees³ the Knowledge (*jnānam*) or the material cause of the world, through the Grace of the Preceptor, even in a dead body, as one sees

1 Cf. Parantu tyâ kutasthâsa Shruti / aikya purna chaitanyâsi bolati / chidañsha sâre aikya pâvati / avichchhinna kutastiñcha tyâ // Vegaleñ tutaleñ teñ vichchhinna / tutaleñ nâhiñ teñ avichchhinna / jivopâdhi madhyeñ hi asoni bhinna / na dise jalâkâsha jaisâ âkâshiñ kutastha aisâ // Prapanchâchâ pralaya / tevhâñ tyâ kutastiñ pratibimba laya / kimbahunâ sushuptiñta jehâñ upâdhi tamomaya / pravesha kutastiñcha pratibimbâchâ // *Yathârthatadipikâ*.

2 Cf. Kiñ kshetrâñta âni kshetrajñâñita / jeñ jnâna âhe mhane Ananta / tyâ jnânâcheñ jnâna, teñ Maja sammata / hâ artha vishada yetheñchi bolane ase // Kshetra mi, mâzeñ, mhanoni / jânatoñ heñ bhalatâ jâne, yâvaruni / jnâna tyâ madhyeñ dise parantu jnâni / mrita kshetra, shava jada, yâñtahi dekhati jnâna teñ // Jo jâne kshetrâteñ / kshetrajna mhanâveñ tayâteñ / purvashlokîñ svayeñ Bhagavanteñ / vâkhâniloñ ye ritiñ // Tari jnâna svayeñ nirdharma / kshetra jânaneñ vruttiche dharma / tevhâñ kshetrajna tattvâcheñ heñ varma / kiñ buddhiyukta chaitanya teñ // *Yathârthatadipikâ*.

3 Cf. Jnâna tantu, kshetra pata / jnâna mrittikâ, kshetra ghata / anubhaviyâsa aiseñ kshetriñ prakata nipata / jnâna svayeñ shuddha svarupa jeñ Mâzeñ // Teñ jagâcheñ upâdâna / sattva jaliñ bimbaleñ jnâna / jyâsa tyâ sattvayogeñ jnânânu sandhâna / kshetrâcheñ // *Yathârthatadipikâ*.

thread in a piece of cloth or clay in an earthen vessel. The Field-knower (*kshetrajna*) is said to be one who knows the Field. He is the reflection of God pervading the Reason but, He being Impersonal in nature¹, he would be unable to know the Field, unless he is essentially the spirit united with the Reason. The light we see in a fire-brand is the light of the fire, but no fire can appear without wood or any other combustible material. Thus, the fact that the reflection is mixed with the Reason enables one to understand theoretically that there is Knowledge in the Field-knower, but he cannot realize it in the Field unless he secures the Grace of the Preceptor. One must first, however, realize, beyond² the material Field, the Field-knower residing in the Reason, and then, by means of that Knowledge, the all-pervading Soul. Lastly, he must realize the Knowledge in everything, as thread in a piece of cloth or clay in an earthen vessel. This Knowledge alone, which is referred to in the 16th verse of Chapter II (*Nâsato vidyate bhâvo nâbhâvo vidyate satah / ubhayorapi drishto'ntastvanayostattvadarshibhîh //*), has the concurrence of Shri Krishna. If the meaning of the second half of the verse had been only that He deems the Knowledge of the Field and the Field-knower to be the true Knowledge, there was

1 Cf. Tari jñâna svayeñ nirdharma / kshetra jânaneñ vrittiche dharma / tevhâñ kshetrajna tattvâcheñ heñ varma / kiñ buddhiyukta chaitanya teñ // Prakâsha agnichâ pari / kâshâtâdi yoga navhe joñvari / pratyayâ naye toñvari / hutâshana // Taiseñ pratibimba yukta buddhikaruni / mhanuni kalateñ kiñ tyâñita jñâna ase mhanuni / jadâ kshetrâñta Gurukripe vâñchuni / pratyayâ naye // *Yathârthatdipikâ.*

2 Cf. Yâ jadâ kshetrâ paratâ / kshetrajna buddhistha jânâvâ tattvatâ / tyâ olakhineñ olakhâvâ ñyatâ / jnânâtmâ sarvagata // Maga jeñvi tanta patiñ / kiñ mrittikâ jeñvi ghatiñ / olakhâveñ jadâ kshetrâche patiñ / Gurumukheñ sarvatra ughada jnâna // *Yathârthatdipikâ.*

no necessity¹ of using the word ‘*Jnânam*’ a second time. He tells, in the next verse, that He would now give some important points on the subject briefly.

तत्क्षेत्रं यच्च याद्वक् च यद्विकारि यतश्च यत् ।

स च शो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ३ ॥

“ What that Field is, what it is like, how modified and whence it is and what he is, and what his mighty source is, hear that now briefly from Me.”

The Blessed Lord here wishes Arjuna to hear from Him in brief (*samâsena Me shrinu*) what the Field is (*tat kshetram yat*) and what its nature (*yâdrik*), its changes (*yadvikâri*) and its origin (*yatascha yat*) are. As regards its origin², it is stated that it is the result of Nature (*Prakriti*), which is its cause. The cause of Nature again is the Eternal Brahma. It is like the semblance of water (mirage) which appears on the rays of the sun. Thus, the Field proceeds from the spirit and appears in the form of matter. It is a modification (*vikâra*) of Nature (*Prakriti*), and its character is such (*yâdrik*) that, like earthen vessels, it appears to exist although it does not really exist, being in reality the clay of Brahma. And He also wishes him to hear what the Field-knower is (*sa³ cha yo*), and what

1 *OJ.* Kiñ kshetrâcheñ âni kshetrajnâcheñ / jeñ jnâna teñ Maja
sammata sâcheñ / itakiyâneñcha artha siddha hotâ; jnâna padâcheñ /
dusariyâcheñ na dise prayojana tyâ arthiñ // *Yathârthatadipikâ.*

2 *OJ.* Kârana rupini prakriti / techi kâryarupeñ kshetra mhanati /
tichi hi anâdipaneñ punahpunhâ utpatti / chitsvarupâpâsunî sarvadâ //
Pratidini surya kiraniñ / dise, nasoni mithyâ pâni / aisi prakritichi utpatti
Chakrapâni / suchavi yetheñ // Aiseñ heñ kshetra chaitanyâchapâsunî /
âni bhâsateñ jada achetana mhanoni / mhane jyâpasuni jeñ jada houni / âhe
teñ âlka // *Yathârthatadipikâ.*

3 *OJ.* Taricha uttarârdhî prathama / ‘sa cha yo’ mhane Sarvottama /
kiñ to jo âhe, teñhi guhya parama / sângena mhanaje tohi bimba // To
mhanoni mhanatâñi pratibimba / âni tochi jo mhanatâñi tohi bimba / kiñ

his powerful origin is (*yat prabhāvascha*). The Field-knower (*kshetrajna*) is a reflection of the spirit which pervades the Kshetra (Field) and is nothing but the spirit itself, because it proceeds from the spirit and merges itself into it again. In the next verse, Shri Krishna tells Arjuna where he would be able to find the information in detail, which has been given here in brief.

ऋषिभिर्बहुधा गीतं छंदोभिर्विद्यैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमन्त्रिर्विनिश्चितैः ॥ ४ ॥

“(All that) is sung in manifold ways by Rishis, in several hymns¹ distinctly, and in Brahma² Sutra texts and those full of reasonings and well-settled.”

The Sages Vasishtha and others have made deep enquiries³ about the essence of the Field and the Field-knower and have come to the conclusion that both of them are nothing else than Brahma (*Rishibhī bahudhā gitam*). This is also expressed in the Vedic⁴ hymns,

pratibimbāchā kadamba / laya udbhava bimbiñcha pāvato // *Yathārtha-dipikā*.

“Kona mi kaiñchā kothuni āloñ heñ guja Sadguru lāgiñ pusū nā //”
Jivo Brahma nachānyathā—*Yogavāsishtā*.

1 Cf. Chhandathi etale Veda Upanishada ādithi.—*Dvivedi*.

2 Cf. Brahma Sutra ane bijāñ pada.....ādithi.—*Dvivedi*.

3 Cf. Rishi Vasishthādikīñ bolileñ / heñ kshetra kshetrajna tattva shodhileñ / shevatīñ heñchi sādhileñ / kiñ donhi heñ Brahma chitsvarupa // *Yathārtha-dipikā*.

Tari kshetrajna teñ kaiseñ nirdhārī / Vasishthādika Rishishvara jayāteñ gāti—*Chitsadānandalahari*.

4 Cf. Taiseñchi bolileñ Vediñ / tātparya jyācheñ kevala abhedīñ / ‘Sarvam khalvidam’ āni ‘tattvamasi’ ityādi / Brahmicha bolati jadaikya āni chidaikya // Aise ananta Veda / prithak prithak shākhā bheda / hā doñ parichā abheda / sarvahi upapāditi // *Yathārtha-dipikā*.

Chhandeñ jeñ Rigādikeñ asati / teñhiñ vividhaprakāriñ nirupiti—*Chitsadānandalahari*.

such as 'Sarvam khalvidam Brahma', 'Tattvamasi', 'Neha nânâsti kinchana' and others, which are numerous and distinct (*chhandobhir vividhaih prithak*). The Brahma Sutras are short terse sayings or aphoristic sentences which give indications or instruction about the Eternal Brahma. They are based by the great Muni Vyâsa on the Vedas. They establish that this ornament of the transient material world is all God, Who is the eternal gold, and that the Individual Soul, who enjoys pleasures and suffers pain, is His reflection. After hearing the propositions laid down in the Vedas and suggested in the Brahma Sutra texts (*Brahma Sutra padaih*), it is necessary to meditate upon them. The conclusions arrived at after meditation (*vinischitaih*²), such as 'Ekamevâdvitiyam Brahma' and others, are called '*Paramârtha*' by the Shrutis. These, however, cannot be realized by the Disciple unless the Preceptor uses some means, like similes, to enable him to grasp their true meaning. The texts which bear this object (*hetu*) in view, such as '*Ekenaiva mritpindena sarvam mrinmayam vijnâtam syât vâchârambhanam vikâro nâmadheyam mrittikâ ittyeva satyam*' (By one clod of clay all that is made of clay is known, the difference being only the name, arising from speech, but the truth being that all is clay), and the like, are referred to in the word

1 Cf. Brahma Sutrâñchyâ dusaryâ adhyâyâfîtila tisaryâ padâchyâ pahilyâ solâ (16) sutrâñta kshetrâchâ va nantara tyâ padâchyâ akhera paryanta kshetrajnyâchâ vichâra kelelâ âhe. Brahma Sutrâñta hâ vichâra âhe mhanuna tyâfisa 'Shâriraka Sutreñ' mhanaje sharira kiñvâ kshetra yâchâ vichâra karanâriñ sutreñ aseñhi mhanatâta.—*Gîtarahasya*.

2 Cf. Evancha jeñ Vediñ bolileñ / teñ Brahma Sutrapadiñ suchavileñ / yâ siddhântâcheñ shravana jhâleñ / tyâsa manana tadanantara // Mananeñ karuni jo siddha artha / to ugâchi bolati Shruti paramârtha / to mhanâvâ nischitârtha / yathârtha 'ekamevâdvitiyam Brahma' ityâdi // *Yathârtha-dipikâ*.

'*hetumat*¹'. The metaphors of the sparks springing from a burning fire, of the spider spinning its web out of itself, of the hairs springing from a man's head without any special wish of himself, &c., which we find in the Vedas, may be put in the same class. In the next two verses, Shri Krishna gives details of the Field (*kshetra*).

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
 इंद्रियाणि दशैकं च पञ्च चैंद्रियगोचराः ॥ ५ ॥
 इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
 पतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ६ ॥

"The great elements, Egoism, Reason, and also the Unmanifested, the ten senses and the one, and the five objects of the senses, desire, aversion, pleasure, pain, combination, consciousness, the power of holding together ; such, in brief, has been declared the Field with changes."

The body composed of these twenty-four elements is called the Field (*kshetra*), but the five principal of

1 Cf. Thus, when the Vedanta has to explain how the Sat, the real or Brahman, dwells within us, though we cannot distinguish it, the author of the Chhândogya Upanishad VI. 13, introduces a father telling his son to throw a lump of salt into water, and after some time to take it out again. Of course he cannot do it, but whenever he tastes the water it is salt. In the same way, the father says, the Sat, the divine, is within us, though we cannot perceive it by itself.—*The Six Systems of Indian Philosophy* by Professor Max Müller.

Vedāñ sarvāñchā eka siddhānta / to vishada bole shāstra vedānta / pari yuktikaruni santa / anubhavā āniti // Yā yukti jijnāsu janī / dhunduni ānāvya kothuni ? / āni jnāna toñi yukti vāñchuni anubhavā na ye // Mbanuni yuktihī aishācha Vediñ / kiñ anubhava hoyā sadyah Gurumukheñ abhediñ / hetu aise jyā shrutichyā padiñ / tiñ Vedavachaneñ mhanāviñ hetumanteñ // *Yathārthatadipikā*.

them (*mahâbhutâni*¹) are Earth, Water, Fire, Air and Space. Their root or cause is Tâmasa Egoism (*ahankâro*), the deity of which is Rudra or Mahesha. The cause of Tâmasika Egoism is Reason (*buddhi*:² or *Mahattattva*), the deity of which is Brahmâ. Its cause again, as suggested by the words '*evacha*'³ (and also), is the Unrevealed or Unmanifested Nature (*avyaktam*), also known as Pure Sattva or Chitta, the deity of which is Vishnu or Vâsudeva, Who reflects Himself in it and creates the Individual Souls. The ten senses (*indriyâni*⁴ *dasha*), viz., five Jnânendriyas (hearing, &c.) and five Karmendriyas (speech, &c.), are the results of

1 Cf. Tari panchamahâbhuteñ aishiñ jâna / prithvi âpa teja vâyû gagana / âni panchamahâbhutâñchâ jo kârana / ahankâra purna to aisi // *Chitsadânandalahari*.

Mhanoni âdhîñ mahâbhuteñ mhanâviñ / tiñ trividha ahankârâñita tâmasâpâsunî jânâvîñ—*Yathârthadipikâ*.

2 Cf. Aham pratyayeñ karuni jo pratyaksha bhuta / tochi to shankâra jâna nischita / buddhi te adhyavasaya lakshanabhuta / jiteñ mahattattva bolije // *Chitsadânandalahari*.

Mahattattvachi Brahmâ jâlâ / mhanoni buddhicheñ adhidaivatapana tyâlâ / jaisû Rudra ahankâra jyâlâ / daivatapana ahankâra mâtrâcheñ // Boloni buddhi shabdeñ mahattattva / tyâ pudheñchi tyâcheñ kârana avyakta tattva / bolato jeñ mâyâ tattva shuddha sattva / triguna sutra jyâpâsunî upajaleñ // *Yathârthadipikâ*.

3 Cf. Âtâñ 'evacha' mhanoni / purvârdhâchyâ antiñ he adhika shabda doni / buddhi mahattattvachi âni chitta avyakta yâvaruni / suchavi aiseñ jânâveñ // *Yathârthadipikâ*.

4 Cf. Kiñ indriyeñ dasha / râjasa ahankârâche kâryâñsha / âni eka mana teñhi Hrishikesh / suchavi kârya sâttvika ahankârâcheñ // *Yathârtha-dipikâ*.

Tari shrotra, tvak, chakshu, rasanâ, ghrâna / heiñ jnânendriyeñ pancha tuñ jâna / vâchâ, pâni, pâda, shishna / pâñchâ jâna karmendriyeñ teñ // *Chitsadânandalahari*.

Temaja mâyâñâ tamauñshathi jema â tattva tema rajañshathi, tathâ sattvâñshathi pâñcha pâñcha jnânendriya karmendriya aue mana e prakâre vyavasthâ jânavi.—*Dvivedi*.

Râjasika Egoism, and the mind (*ekancha*) is the result of Sâttvika Egoism. The five sense-objects (*panchendriya gocharâh*), viz., sound, touch, form (including colour), taste and smell, are the qualities of the five great elements space, air, fire, water and earth, respectively. These are the twenty-four elements given in Shri Bhâgavata also. Their changes or modifications (*vikâra*) are seven. The mind, owing to its connection with the senses, entertains, through previous tendencies, a liking for some objects which it considers good, and a dislike for others which it considers bad. The longing or desire for good objects is called 'ichchhâ', and the hatred or aversion for bad ones is 'dvesha'. The reason of desire or aversion is that the objects deemed good give pleasure (*sukham*) and those regarded as bad give pain (*duhkham*). All desire and aversion, pleasure and pain, are experienced in the body (*kshetra*) alone, which is nothing but a collection (*sanghâta*¹) of elements. For, if a man were to possess the Jnânendriyas without the Karmendriyas, or vice versa, there would be no signs of modifications (*vikâra*), as may also be seen from the example of trees². The consciousness or activity

1 Cf. Evancha tattveñ hiñ sakala ekatra / milatâñ vikârayukta hoya
kshetra / mhanoni mhane Kamalanetra / sanghâta samudâya yâñchâ vikâra-
chi mhanoni // Prathama vikâra hâchi kiñ âpana / deha mhanoni vâte satya
khuna / parantu yâ samudâyâvina / na kale pratyaya konâhi vikârâchâ //
Yathârthatadipikâ.

Dehendriyâdi samudâya sarvâñsheñ / sanghâta aiseñ tyâteñ mhanati—
Chitsadâ�andalahari.

Sanghâta etale mahâbhuta sanghâtarupa sharira, ane chetanâ etale
jnânarupa vritti.—*Dvivedi.*

Rathângâchâ melâvâ / rathu mhanije Pândavâ / kâñ adhordhva avaya-
vâñ / nâvâñ deha // *Jnâneshvâri.*

2 Cf. Golakeñ vrikshâsa nasati / tari indriya vikâra tethéñ pratyayâ na
yeti / jiñ uniñ, tyâvina hoti / une pratyaya vikârâñche // *Yathârthatadipikâ.*

(*chetanā*¹) of the body is due to Nature or Sattva, which receives it from the Spirit or Chaitanya, as the soft cotton catches fire first and then enables harder substances to burn. The similes of the magnet and the needle, the sun and the activities of the world, and the kind looks of the tortoise and the feeding of its young ones are also given by commentators in illustration of this point. But, unless there is the power (*dhritih*²) of holding the objects of the senses in the mind, there can be no remembrance of them, and unless the objects are before the mind, there can be no changes (*vikāra*) of desire or aversion, pleasure or pain. The Philosophers Jnāneshvara Mahārāja and Ranganātha Swāmi take the word '*dhritih*' to mean 'the firmness or courage'³ which reconciles the jarring elements, i. e., which prevents the

1 Cf. Aisā sanghāta mhanije tattva samudāya / ekatra miloni kāya / jo chetanā vrittineñ sachetana hoyā / kshetra sanghāta sarvāñchā // Sharira avagheñi jada prakriti / jadachi teñi chetanāhi sattva vritti / parantu tisa yāhuni ādhiñ sphurit / chaitanya sannidhāneñ // Maga heñi kshetra sārefi / sachetana ti karitāñ hoyā bareñ / kiñi sukshma kāshṭāvina ekasareñ / na pete oleñi sthula kāshtha // *Yathārthatadipikā*.

Prakrita sthalīñ chetanā mhanaje jada dehāñita prānādikāñche je vyāpāra driggochara hotāta te, kiñvā jivantāpanāchyā cheshtā.—*Gitārahasya*.

Nānā bhramakācheni sannidhāneñ / loha kari sachetaneñ / kāñi surya sangu Janeñ / cheshtāvije // Agā mukha melevina / pileyācheñi pokhana / kari jevi nirikshana / kurmicheñi // Pārthā tiyāpariñi / ātma sangati iye shaririñ / sajivatvāchā kari / upegu jadā // *Jnāneshvari*.

2 Cf. Ātāñi sakala vikārāñchi utpatti / chittiñ sphuratāñi vishaya indriya vritti / teñi sphurana tovhāñi, kiñi sukshma smriti / hoyā vishayāñchi chittāteñi // Te smriti taricha antahkaranañ / kiñi tyā vishayāchī ase dhāranā—*Yathārthatadipikā*.

3 Cf. Tattvāñi paraspareñi / ughada jātivaireñ / navhe prithiviyeteñ nireñ / nināsiye // Nirāteñ āti teja / teja vāyusiñ juza / gagana tavañi sāhāja / vāyu bhakshi // Aiseñi milateyāñ sājaneñ / chale dhairyēñ jeneñ / teyā nāvāñ mhane / dhriti pañi gā // *Jnāneshvari*.

Tattvāñsiñ paraspareñi vaira teñi sammilana / kije purna techi dhriti—*Chitsadānandalahari*.

water from drowning the earth, the fire from absorbing the water, the air from scattering away the fire and the vacuum from swallowing up the air. Now, the human body (*kshetra*) is the place where the Jivas, by means of the purification¹ of heart or Shuddha Sattva, secure Knowledge of the Self and Emancipation, and by the performance of different actions prompted by Mishra Sattva, Rajas and Tamas, secure different other goals². Other than human bodies, however, cannot be called Kshetras or Fields, because they are only the fruit of the seeds sown in the Field of the human³ body and have no power to create Kriyamâna. So far, about the Field (*kshetram*). Now, before defining *Jneyam* (the thing to be known) or the Self, whose reflection is the Kshetrajna or the Field-knower, Shri Krishna describes, in the next five verses, *Jnânam* or Knowledge, which is the means⁴ of knowing them both, and tells that what is otherwise is Ignorance (*ajnânam*)

अमानित्वमदंभित्वमहिंसा क्षांतिराज्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७ ॥
इंद्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ८ ॥
असक्तिरनभिघ्वंगः पुत्रदारगृहादिषु ।

1 Cf. Vivekeñi nivale sattvaguna / tyâcha sattviñ svâtma sphurana / jnânasâdhana vrittiyukta antahkarana / shuddha sattvachi teñhi // *Yathârtha-dipikâ*.

2 Cf. Karmânubandhini manushya loke—*B. G. XV. 2.*

3 Cf. Yâ lâgiñ kshetra nâma sâcheñ / ekâcha manushya dehâcheñ / itara deha phalachi karmâcheñ / joñ perileñ kshetriñ manushya dehiñ // Âni shuddha sattveñ karuni jnâna / rajoguneñ vâsanâ vishayâanusandhâna / tameñ moha, vishaya heñ ajuâna / mishra sattvâsa mhanoni hefihi bolilâ // *Yathârtha-dipikâ*.

4 Cf. Kshetranuñ yathârtha svarupa batâvâ pachhi kshetrajnanuñ svarupa batavavânuñ chhe te batâvavâ mâté sâdhana batâvâ chhe. Te sâdhana chhe, te jnânanuñ svarupa batâvâ chhe.—*Deivedi*.

नित्यं च समचित्तत्वमिष्ठानिष्ठोपपत्ति ॥ ९ ॥
 मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
 विविकदेशसेविलाप्तर्दिष्टद्वंस्तदि ॥ १० ॥
 अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
 एतज्ञानमिति ग्रोक्तमज्ञानं यद्वोऽन्यथा ॥ ११ ॥

"Humility, unpretentiousness; harmlessness, forgiveness, straightforwardness, sitting at the feet of the Preceptor, purity, steadfastness, self-control, dispassion towards the objects of the senses, and also absence of all egoism; clear perception of (one's own) fault and of the pain of birth, death, old age and sickness; unattachment and no self-identifying regard whatever for son, wife, home and so forth, and constant equipoise of mind in agreeable and disagreeable events; unadulterated Love for Me by the Yoga in which the Self is realized in all, resort to lonely spots, dislike for assemblages of men; constancy of Knowledge (the Self) in Self-Knowledge realizing, in the elements, the Knowledge which is their essence; this is called Knowledge, all else is Ignorance."

The first mark of Knowledge (*jñānam*) given here is humility (*amānitvam*¹) or the quality of not thinking

1 *Q.* The last point mentioned by the Master is pride : "Hold back your mind from pride", He says, "for pride comes only from ignorance." We must not confuse pride with the happiness felt when a piece of work is well done; pride goes out of the feeling of separateness : "I have done better than others." Happiness in good work should grow out of the feeling of unity : "I am glad to have done this to help us all."—*Education as Service by J. Krishnamurti.*

Na kari svagunâchi shlâghyatâ / to amâni Pândusutâ—Yathârthatdipikâ.

Tari prathama amânitva teñi aiseñi jâna / âpulyâ thâifî je vartamânahi
 guna / shlâghyatâ nâhiñicha jayâ lâguna / tethen stavitâñ purna prânânta
 jayâ || Chitsadânandalahari.

much of oneself. It is the effect of Pure Sattva. The opposite quality, vanity (*mánitvam*), which is thinking too much of oneself, is the effect of the mixture of Rajas and Tamas. It is impossible for one who possesses Knowledge¹ of the Self to attach any importance to his own merits, as it is for a lion, who becomes a cat in his dream and happens to kill a rat, to boast of the exploit when he is awake. The Jnâni cannot, however, help being conscious of the joy that he feels in his devotion to God, but, instead of being puffed up by the feeling, he regards it as the result of the Grace of the Personal God Whom he worships. He always bows² down to Him with his mind, speech and body, and without vaunt or murmur quietly enjoys the pleasures and suffers the pains which fall to his lot until his death. Such a one, says Brahmâ in Shri Bhâgavata³, is entitled to residence in the Supreme Abode of Vishnu, just as a son is to the estate of his father. The second mark of Knowledge

Pujyatâ dolâñ ne dakhâvi / svakirti kâniñ nâikâvi / hâ amukâ aisi na
vhâvi / se chi lokâ // Tetha satkârâchi keñ gothi / keñ âdarâ hoila bheti /
maraneñsiñ sâthi / namaskâritâñ // *Jnânesvari.*

Potâne vishe utkrishtapanuñ mânavuñ te mânâ kahevâya ane te
jene nathi te amâni kahevâya, tevâ amâni hovâpanuñ te amânitva.—
Dvivedi.

1 Cf. Suppose your foot is pricked with a thorn. Well, you want a second thorn to take it out. When the first thorn is taken out you throw away both. So, in order to get rid of the thorn of Ignorance, you bring in the thorn of Knowledge. Then you throw away both Ignorance and Knowledge with a view to the complete Realization of the Absolute. For the Absolute is beyond Knowledge as well as Ignorance.—*Gospel of Shri Râmakrishna.*

2 Cf. Âdhîñ hotâ santa sanga / *Tukâ jhâlâ Pânduranga / tyâcheñ bhajana râhinâ / mula svabhâva jâinâ //*

3 Cf. Tattenukampâm, susamikshyamâno bhunjâna evâtmakritam
vipâkam hridvâgvapurbhirvidhannamaste jiveta yo muktipade sa dâya-
bhâk //

is unpretentiousness or modesty (*adambhitvam*¹), i.e., the quality of not only not pretending to possess what one does not, but also of not allowing others to know one's own actual merits or good work. The opposite quality, *viz.*, hypocrisy or ostentatiousness (*dambhitvam*), i.e., bringing to the notice of the public one's own importance which he may or may not actually possess, is the result of Ignorance. It sometimes helps bad people to acquire wealth and respect which they do not deserve, but it usually ends in exposure and disgrace. How can we expect the Jnâni, who sees himself in every thing, to have recourse to such tricks? He conceals his Knowledge and virtues from the gaze of the people as an avaricious man does his treasure or a chaste lady her limbs. The third mark of Knowledge is harmlessness (*ahiñṣā*²), or the quality of not causing hurt to anybody by one's mind, talk and action. The Wise Man does no harm to others like the Ignorant, because he judges, from his own experience³, the happiness and misery of the Individual Souls, whom he realizes to be the

1 *OJ.* Nene jnâna na pravarte bhajaniñ / âni jnâna miravi janîñ / te dambhitva, yâchyâ viparyayefî karuni / adambhitva tyâcheñi bolâveñi / *Yathârthatdipikâ.*

Tari adambhitva teñi aiscñi / lobhiyâcheñi mana jaiseñ / jiva jâvo pari numase / thevilâ thâo // Teyâpari Kiriti / padilâ hi prâna sankatiñ / pari sukrita na prakati / âñgeñi bolouñ // *Jnânesvari.*

Aisi he lâbha pujâ khyâti / hoâví mhanauni svadharma prakata kariti / yayâcheñi nâma dambha jâna sarvârthiñ / heñ nâhiñ jyâprati to adambha // Kula vadhu kâñ jayâpari / sarvathâ avayava prakata na kari / taisû keleñ hi sukrita vaikhari / sarvâñpari na bole jyâchi // *Chitsadânandalahari.*

Vesha bhâshâ kriyâ châturya âdithi potânuñ mahattva batâvavuñ te dambha, teno abhâva te adambha.—*Deivedi.*

2 *OJ.* Kâyâ vâchâ manasâ / para pidâ karaneñchi hiñsâ / para pidâ varjaneñ ahiñsâ / heñ jnâna âni sâdhanahi jnânâcheñi // *Yathârthatdipikâ.*

Manâ karma kevâñithi prânimâtrane pidâ na karavi te ahiñsâ.—*Deivedi.*

3 *OJ.* Âtmaupamyena sarvatra samam pashyati yo'runa—*B. G. VI. 32.*

reflections of God. If any one wishes to please God, he must do all the good that lies in his power, and no harm, to all beings¹ who come in contact with him. He should entertain in his mind no evil thoughts against anyone, he should talk with great caution lest his words might hurt² the feelings of anybody, and while doing all actions, such as sitting, rising, walking, etc., he should take care that even the meanest being does not at all suffer³ by them. "He treads", says⁴ Shri Jnânesvara Mahârâja, "the earth lightly for fear the ant might be crushed under his feet. As the heron, which wishing to catch the fish, just plunges its beak into the stream without disturbing the water, so he is particular that the equanimity of others is not disturbed. When the cat removes its litter from one place to another, she holds it by the teeth. But does the action injure the litter? Certainly not. In a similar way his actions do harm to nobody. His countenance is full of love, and before he opens his lips, the hearer is assured of the kindness of the words by the love beaming in the eyes. His look is lean and appearance quite ordinary. But don't presume to estimate the sweetness of the plantain fruit from the skin of the tree. Full of thought, he is generally silent. He never raises his hand against man or animal, or if at all he lifts it up, it is only to promise protection to others. Do you believe that a man of this type will ever handle the sword or even the stick or that he would be guilty of an act of violence?"

1 *Oj. Ahamâtmâ Gudâkesha sarva bhutâshayasthitah—B. G. X. 20.*

2 *Oj. Tavañ bolaneñchi nâhiñ / bbiye mhane jari kâhiñ / bolu konhâhiñ / khupaila kâñ // Bolatâñ adhiku hi nighe / tari konhâñ varmiñ hâ na lâge / konhâsi rige / shankâ maniñ // Jnânesvari.*

3 *Oj. Uthatâñ baisatâñ châlatâñ avadhâna / krimi kitaka koni zaniñ duhkha pâve—Yathârthadipikâ.*

4 Life of Shri Jnânesvara by G. A. Natesan & Co,

Ahiñṣā is one of the modes of worship recommended¹ to the aspirant for the purpose of making his Reason steady. When others, however, do us harm, we ought to show forgiveness (*kshānti*), which is the fourth mark of Knowledge. In support of this quality no better example can be quoted than that of the Blessed Lord Himself, Who bears on His own breast, as an ornament, the foot-print of Bhṛigu who once kicked Him. Who would ever think of quarreling with his teeth for crushing his tongue, however torturing may be the pain one has to suffer? No body would do it, because we all know that we are ourselves in the teeth as well as in the tongue. In the same way, the Wise, who see themselves in every one, can easily afford to bear with patience even extreme pain received from any being. Forgiveness (*kshānti*²) is a virtue which can never be found in the Ignorant. The fifth mark of Knowledge is straightforwardness or simple candour (*ārjavam*³), i.e., the quality of being straight or upright and sincere to all without any distinction, and of show-

1 Cf. Nasela bimbaleū jnāna / ahiñṣā tyāsa jnāna sādhana / bhajanā sarvāñta thora bhajana / ahiñṣā kiñ na karaneū parapidū // *Yathārthadipikā*.

2 Cf. Kshānti kshamesa mhanati—*Yathārthadipikā*.

Āni dusareni pidā keli asatāñ / chitta vikāra pāvatase sarvathā / to vikāra nupaje jayāchiyā chittā / sāhi tattvatā parāparādha // *Chitsadānanda-lahari*.

He anākrosha kshamā / jeyāteū āthi priyottamā / jāna tenēū mahimā / jnānāśi gū // *Jñāneshvari*.

Trane prakāranāū duhkhadinuū klesha pāmyā vinā sahana te kshānti.—
Deivedi.

3 Cf. Atāñ pāñchaveū ārjava / mhanaje nita sarala svabhāva / konāsahi vakra bhāva / na dākhavaneū kāyā vāchā maneū hi // Sarvāñsiū nita sarala / varte bole kushala / vakra bolaneū vartaneū shabdachchhala / teū anārjava vakratā // *Yathārthadipikā*.

Taiseū jeyācheū mana / mānushapratī ānāna / nāhiñ āni varttana / aiseū paīñ teū // *Jñāneshvari*.

ing no sarcasm in talk or cunningness in actions. It is the privilege of pure Sāttvika Souls alone. The opposite quality of crookedness (*anārjavam* or *vakratā*) is the nature of persons in whom the Rajas and Tamas are predominant. The sixth mark of Knowledge is the sitting close to the Preceptor and serving him (*âchâryopâsanam*¹). The Shruti² directs us to receive Knowledge of the Self from the Preceptor and to worship him as God, so that our Reason may become steady³. If we have the good fortune to live in the company of the Preceptor, we can serve him day and night. If not, we may worship him with our mind, as the Mumukshus⁴ worship God, although they do not actually see Him. It is the instruction of the Preceptor that no mental wave

Ârjava teñ akautilyeñ vartije / yathâhridaya vyavaharana mhanije / sarvathâ na kije | parapratâranâ || Yayâcheñ nâma ârjava jâna | prânumâtriñ jayâcheñ saujanya | jaiseñ udaka sarvâñ godachi jâna | samasamâna uttamâ hinâ || *Uchitsadânandalahari*.

Ârjava etale sîdhâpanuñ arthât mana karma vânithi sarvadâ eka rupa rahevuñ te.—*Dvivedi*.

1 *OJ.* Âchârya Guru tyâcheñ samipa sevana | teñ âchâryopâsanam mhanijeteñ—*Yathârthatdipikî*.

Paiñ gurukuliñ aisi | bhakti jeyâ dekhasi | jâna jnâna teyâ pâsiñ | pâikayâ ase || Âni abhyantarili kade | premâcheni pavâdeñ | Shri Gurucheñ rupadeñ | upâsi dhyâniñ || *Jnâneshrari*.

Âchâryopâsana etale tattva samajâvnâra âchâryani shraddhâ tathâ bhaktitbi sevâ karavi te.—*Dvivedi*.

2 *OJ.* Yasya Deve parâ bhaktiryathâ Deve tathâ Gurau | tasyaite kathitâ hyarthâh prakâshyante mahâtmanah ||

3 *OJ.* Shri Guru sârikhâ asatâñ pâthbirâkhâ | itarâñchâ lekhâ kona kari || Râjayâchi kântâ kâya bhika mâge | manâchiyâ jogeñ siidhi pâve || Kalpataru talavati jo baisalâ | kâya une tyâlâ sângâ ho ji || *JnânaDeva* mhane taraloñ taraloñ | âtâñ uddharaloñ Gurukripeñ ||

4 *OJ.* Kiñ âchâryâchi upâsanâ | jaisi Ishvarâchi upâsanâ Arjunâ ! | kiñ na Mi diseñ mumukshu janâ | tari upâsanâ toñi ghadatase || Dhyâna karuniyâ Guruvarâcheñ | pujanâ mânasa karâveñ tyâcheñ | kiñ Guru tattva teñchi sâcheñ | jyâ tattveñ dhyâniñ murti sphuratase || Dhyeya murti âni pujârachanâ | avaghi manâchi âpalayâ kalpanâ | parantu âtma chaitanyâ

can arise without the spiritual water, which is the essence of all. The constant remembrance of this fact, therefore, destroys the material tendencies which originate from Ignorance. Thus, the form of the Preceptor, whom we worship, as well as the materials of worship—all become the Self, as the worm becomes the wasp. The aspirant, who worships the Preceptor in either of the two ways mentioned here, enjoys Living-Freedom and is able to break off by his Grace the chains of births and deaths of many other Souls. This worship of the Preceptor is deemed the highest Knowledge by the Vedas. All other kinds of Guru-worship are put in the class of Ignorance. The seventh mark of Knowledge is purity (*shaucham*¹), which is internal as well as external. The internal purity² consists in dispossessing the mind of the qualities of Rajas and Tamas by discrimination and retaining Pure Sattva only. The external³ purity consists in observing strictly the rules with regard to cleanliness laid down in

adhishtânâvinâ / na sphure teñ kimapîhi // Yetheñ shri-Guruchi upadesha /
kiñ vinâ adhishtâna na sphure lesha / yâ smritineñchi nâshati klesha /
jadabhrânti avidyâ sañskârâche // Yathârthatdipikâ.

Âmhâ Sadguru tochi Parabrahma / aisâ nitya nijabhâva saprema /
hechi Gurusevâ uttamottama / shishya Parabrahma svayeñ hoye // *Ekanîthi Bhâgavata*.

Sevâ sankshepeñ bolili / aisi sevâ jenc keli / tyâche gharachi dâsi jhâli /
jivanmukti // *Nârâyana Mahârâja*.

1 *OJ.* Bâhiri karneñ kshâlalâ / bhitari jnâneñ ujalalâ / ihiñ dohiñ pariñ
âlâ / shuchitvâsi // *Inâñeshvari*.

Shaucha etale shuddhi te be prakârani : bâhya ane antara. Abhakshya
tyâga, asparshâsparsha ityâdithi tathâ jalâdithi je thâya te bâhya, ane râga
dvesha krodha moha lobhâdine te te gunathi pratikula shubha gunano
âshraya kari tyajavâthi je thâya te antara.—*Dvivedi*.

2 *OJ.* Vishayâsaktichâ mala / heñ rajatama vâsanâ mula / tochi viveka
udakeñ dhutâñ kevala / sbuddha sattva ure, shaucha teñ // *Yathârthatdipikâ*.

3 *OJ.* Âtâ shaucha tohi aisâ jâna / bâhya kâyâ malâcheñ karje
kshâlana / mrittikâ âni jaleñ karuna / shaucha purna bâhya aisâ /
Chiteadânandalahari.

the Shastras. The latter sort, too, in due course, tends to purify the mind and lead to Knowledge. Impurity of body and mind, which is the opposite quality, is evidently a confirmation of Ignorance. The eighth mark of Knowledge is the steadiness (*sthairyam*¹) of Reason in the Self. This is, however, possible only when one is steady in his Love² of God. If the worshipper be of a wavering (*chanchala*) nature, who works sometimes disinterestedly and sometimes with worldly motives, he must remain ignorant. The ninth mark of Knowledge is self-control (*âtmavinigrahah*³) or strictly restraining the mind for securing Perfection of Knowledge. If the mind is not restrained and is allowed to think of the objects of the senses instead of God, there is every likelihood of the aspirant losing the Knowledge of the Self that he has acquired. Those, therefore, who consider that after Self-realization the practice of Yoga is unnecessary and neglect self-control, are to be regarded as ignorant. The tenth mark of Knowledge is dispassion towards the objects of the senses (*indriyâr-*

1 Cf. Âtâñ lakshana ashtama / bolatase Purushottama / teñ sthairyam
mhanaje sthiratva parama / sthira svarupiñ sthiratâ buddhichi // *Yathârtha-dipikâ.*

Âni sthiratâ sâche / ghara rigâli jeyâcheñ / to purusha jnânâcheñ /
âyushya gâ // *Jnâneshvâri.*

2 Cf. Parantu heñ sthirapana / jari bhajaniñ âdbiñ lâge sthira guna /
kiñ aristâñchyâ kotihi jáliyâ na pâve chalana / bhajanâ pâsuniyâ //
Yathârtha-dipikâ.

3 Cf. Âtma shabdeñ mana / tyâchâ vishesheñ nigraha mbane Madhu-
sudana / svarupa lakshi na kari vishaya chintana / nigraha aisiñ manâchâ //
Yathârtha-dipikâ.

Agâ ! antashkarana nigraho jo / to hâ paiñ jânijo / hâ âthi tetha udojo /
jnânâchâ paiñ // *Jnâneshvâri.*

Âtmavinigraha e shabdamâñ âtmâ etale antahkarana ema samajavuñ,
ane antahkaranani vrittione indriyadvârâ judâ judâ vishayomâñ phelâvâ
na devi tenuñ nâma âtmavinigraha samajavo.—*Dvivedi.*

theshu vairāgyam¹). One who does not possess it cannot have any real liking for Knowledge. The human mind is naturally attracted towards sense objects by previous tendencies, which are the result of Ignorance. This love is called 'Rāga'. And when love of one single object of sound brings destruction to the deer, that of touch to the elephant, that of form to the butter-fly, that of taste to the fish and that of smell to the bee (*Bhramara*), what wonder is there if beings, who are buried day and night in all the five objects, are entangled in the whirlpool of births and deaths? Those, however, who by discrimination perceive their evil effects, begin to feel a disgust for them, just as one feels for even the delicious food he has thrown out, or for the embrace of the dead bodies of even those whom he loves tenderly. For, when the mind is thus purified and the Self realized, no necessity is found by the aspirant for hankering after the sense-objects, the Self² alone being the source of true happiness, as everyone experiences daily in deep sleep (*Sushupti*). The eleventh mark of Knowledge is absence of all the three³ kinds of Egoism (*Anahankāra*), viz., Sāttvika, Rājasika and Tāmasika. When we identify ourselves with the gross body and say "I am fat, I am

1 Cf. Indriyānche artha / vishaya shabda sparsha rupādi padārtha / vairāgya yānche thāīñi samartha / dashama lakshana heū jnānāchēñi // *Yathārthatadipikā*.

Vamiliyā annā / lāla na ghoti rasanā / āṅga na suve alinganā / pretāchiyā // *Jñāneshvari*.

Ne te vairāgya te indriyanā bhoganā je je vishaya chhe te upara nirveda thavā rupa jānavo.—*Drivedi*.

2 Cf. Ātmānam chedvijāniyād ayamasmiti purushah / kimichchhan kasya kāmāya shariramanusancharet // *Shruti*.

3 Cf. Gale trividha ahankāra / teñi jnāna mhanāveñi anahankāra / trividha tyā ahankārāche vikāra / tāmasa, rājasa, sāttvika mhanoni // *Yathārthatadipikā*.

lean, I am tall, I am short ", the Egoism is said to be Tâmasika. When we hear from the Preceptor, however, that we identify ourselves, in the same way, in dreams, with similar bodies which we subsequently know, in waking state, to be false, we are convinced of the fact that our physical body is also a delusion. When we identify ourselves with the senses and say " I see, I hear, I taste, I smell ", the Egoism is said to be Râjasika. This delusion also vanishes away as soon as the Preceptor tells¹ us that, if the Self had been any one of the senses, he could not have known the objects of the other four, the fact being that he is quite separate from them and that his presence only enables the Reason to determine, through the senses, their different objects. When we identify ourselves with the ' *Aham*' or Ego, who is by mistake regarded as the Self by many, the Egoism is said to be Sâttvika. This misunderstanding too disappears by the Grace of the Preceptor when we realize the Self who is beyond the feeling of Ego. Even the Sâttvika Egoism, therefore, is nothing but Ignorance. The force² of ' *eva cha*' (and also) is that the tenth and eleventh marks are the most important factors in the realization of Knowledge. The twelfth³ mark is the clear perception

1 Cf. Atmâ asatâ eka indriya / tari tyâlî na kalate chârî vishaya / evancha tyâ satteneñ nischaya / indriya dvârâ buddhisa vishayâñchâ // *Yathârthatadipikâ*.

2 Cf. ' Cha' evo je avyaya atra mukyo chhe tenuñ tâtarya eja chhe ke vairâgya ane anahankâra e beja sthairyanâñ mukhya kârana chhe.—*Dviredi*.

3 Cf. Janma âni marana / jari mhanije mhâtârapana / vyâdhi roga nânâ lakshana / duhkharupachi sarva heñ // Ani duhkhâñita dosha prakâra / yânchefi anudarshana vârañvâra / heñ juâna mhane Jagadâdhâra / yâsa anyathâ ajnâna teñ // Kiñ heñ duhkhâ doshâñudarshana / kari anutapta âni viveka sampanna / tevhîñ vivekeñ karuni Bhagavadbhajana / jnâneñ sute yâ duhkhâpâsunî // Jnâneñ chuke garbhavâsa / punhâ jauma nâhiñ jnâniyâsa / to upâya na kari tayâsa / dosha âtma hatyechâ kaisâ lâgenâ ? //

(*darshanam*) of pain (*duhkha*) in birth and death and in old age and sickness (*janma mrityu jarâ vyâdhi*), as also of the charge (*dosha*) of neglecting one's duty of averting the pain, if he does not adopt the means pointed out in the Vedas for securing Knowledge and Freedom. The sufferings of the Souls when they are in the mother's womb, when they come out of it, when they get sick or old and when they have to leave the body, are indeed very great. When we think of them seriously, we tremble and at once feel the necessity of finding out some means or other which would enable us to avoid them. That is the reason why a clear perception of them is called Knowledge. It is also necessary that we must see that one is guilty of the charge (*doshânudarshanam*) of suicide if he does not get himself released from the chains of births and deaths by realizing the Self. A perception of this fact is also, therefore, Knowledge. Those who do not see the human life in this light are steeped in Ignorance. Are we then to give up wife, children and home? The reply may be gathered from the thirteenth¹ and fourteenth² marks of Knowledge, *viz.*, unattachment (*asaktih*) and no self-identifying regard whatever (*anabhishvangaḥ*) for son, wife, home and others (*putra, dârâ grihâdishi*), and constant equipoise of mind (*nityam-*

Yâ lâgiñ yâ duhkhâcheñ darshana / âni yâ doshâcheñ avalokana / kariti te sajjana / jnâna sampâditi // Yathârthatadipikâ.

Janma mrityu jarâ vyâdhi e sarvamâñ je dubkha ane doshano dâruna sambhava chhe tenuñ anudarshana etale jânavâpanuñ râkhavuñ.—*Deivedi.*

1 Cf. Putra, striyâ sadana / yânchyâ thâiñ guntaleñ nase mana / vase tyâñita jaisâ vâtasaru jana / râtra ekâ parasadanîñ kanthiti // Putra dârâ grihâdi / âdi shabdeñ mamatâspadeñ anâdi / tyâñita asonihi kadhiñ / lampata nasaneñ jnâna heñ // *Yathârthatadipikâ.*

2 Cf. Âtâñ kadhiñ ghadoni ye ishta / kadhiñ ghade anishta / pari yâ dohiñ goshtiñta nitya santushta / samachitta ase // *Yathârthatadipikâ.*

cha sama chittatvam) in agreeable and disagreeable events (*ishtāniṣṭopapattishu*). If we are destined to have a family, we may fearlessly lead the life of a householder, like Janaka, and enjoy Living-Freedom by abandoning all attachment to those with whom we are connected, and by not identifying our happiness and misery with theirs, as well as by having always a tranquil heart in good and evil fortunes. We ought to pass our days in this world as a traveller¹ does in an inn, without any attachment (*āsaktih*) to the things belonging to it. We ought not to rejoice in the happiness of the members of our families nor mourn for their miseries (*anabhishvangah*²), and happen what may, fair or foul, we ought ever to retain³ our balance of mind. The philosopher Ekanātha Mahārāja says⁴ that

1 Cf. Tari griha parigrahāvari | udāsu iyā pari | ukhitā jaisū bidhāriū |
baisavilā ase // *Jñāneshvari.*

Prāptāprāpta sarva vastu upara pritino abhāva te asakti.—*Dvivedi.*

2 Cf. Striputrādikāñsi duhkha jāliyā | micha dukhī mhane āpaniyā |
kiñvā priya ekhādeñi meliyā | māni āpaniyā melā mhanoni || Kiñvā
tayācheni sukhapaneñi | āpana parama sukhi aiseñi mhane | tayācheni
jālepaneñi jiveñi | meliyā maraneñi tayācheni || Tayāsi āpana aikya karitu |
teñi teñi micha āpana mānitu | hā ajnāniyāñchā vrittāntu | jāna nischitu
abhishvanga hā || Ityādika nāhiñ jayāsi | to anabhishvanga jāna
sarvasveñi—*Chitsadānandalahari.*

Vishayone bahu sukhakara ke mishta jāni te sāthe chittanuñi ekapanuñi
te abhishvanga, ne tevuñ na bouñi e anabhishvanga.—*Dvivedi.*

3 Cf. Ishta prāptineñi harsha nupaje | anishta prāptineñi vishāda
nasuje | ubhayathā sama chittatva jānije | sādhana nirvyājeñi jnānācheñ
heñ || *Chitsadānandalahari.*

Āni mahāsindhu jaisā | grishma varshā sarisā | ishtāñ nishtāñ taisāñ /
jeyāchāñ thāñiñ // *Jñāneshvari.*

4 Cf. Aiseñi asāveñi sañśāriñi | jovari prāchināchi dori || Pakshi
āṅganāsiñi ále | āpalā chārā charuni gele || Muliñi gharachāra māndilā |
khela modoni tākilā || Vātasaru vātā ále | prātah kāliñ uthuni gele ||
Mārgiñi bahusāla bhetale | tetheñi mana nāhiñ guntaleñi || *Ekd* vinavi
Janārdanā | aiseñ asatāñ bhaya konā ||

if we live in the world without any attachment, like the birds who daily come into our compound and after feeding themselves fly away, or like the little girls who form themselves into a family circle during play, or like the travellers who sojourn in a resting-house during the night and disperse in the morning, or like the people who meet together on the way, we are quite safe. We ought to see that the Self is not the body and therefore he has got nothing to do with its good or evil fortunes. If it be said that the balance of mind is disturbed because the Field-knower has to enjoy pleasures and suffer pain through the body, then it may be argued that there would be no objection to preserve constant¹ equanimity on the clear understanding that the Prârabdha is exhausted only by enjoyment (*Prârabdha karmanâm bhogâdeva kshayah*), which is unavoidable, and that when the debt is once cleared we shall be free for ever. This is Knowledge. The opposite qualities indicate Ignorance. The fifteenth mark of Knowledge is the Unadulterated Love of the Personal God (*Mayicha bhaktiravyabhichârini²*) by the Yoga in which the Self is realized in all (*ananya yogena³*). This is the Love of the Jnâni Bhaktas

1 Cf. *Evo virâga siddha thâya tyâre ishta anishta je je prârabdha vashât prâpta thâya te upara harshaklesha âdi na karatâñ kevala samachitta rahevuñ e jnânanuñ parama lakshana ane sâdhana chhe.*—*Dvivedi.*

2 Cf. *Mi jo Saguna Sarveshvare / tyâ Mâzyâ thâñ sâdara / bhakti avyabhichârini jisa vyabhichâra / itara bhaktichâ asenâ // Bhakti Mâz antahkaraniñ / âni lole itara devatânchebi charaniñ / te bhakti mhanâvi vyabhichârini / jaisi jârini kulavadhu // Yathârthadipikâ.*

Âni Mi vânchunu kâhiñ / gomateñ jeyâ nâhiñ / aisâ samo tihîñ / nischayâchâ kelâ // Jnâneshvare.

3 Cf. *Chitta chaitanya yoga / to mukhyatveñ mhanâvâ yoga / jyâ yogiñ viyoga / anyapanâchâ // Yathârthadipikâ.*

Jo ananyu tiyâpari / Mi jâlâñ hiñ Mâteñ vari / to te murti dhari / jnâna-chi yetha // Jnâneshvare.

(Wise Lovers). For, the Shruti¹ condemns the Love of the other Deities as well as the Love shown to God with the understanding that He is one and the worshipper another. The Love spoken of here, therefore, is the Love referred to in Chapter XII. 6 in the words ‘*Ananyenaiva yogena Mām dhyāyanta upāsate*’, which consists² in seeing in the ornament of the Universe, which is the form of the Personal God, as suggested by the word ‘*cha*’, the gold of the Impersonal Brahma or the Self. Arjuna is asked to practise it because he has already realized the Self. All other kinds of Love are regarded by the Shruti as Ignorance and the worshippers as house-dogs (*Na sa veda yathā pashuh*). Nay, even the Jnānis who do not worship the Personal God may be classed among the ignorant³, for, how can we call the aspirant a wise man, who neglects the easiest means of Love and troubles himself with the vexatious methods of the Ashtāṅga Yoga for making his Reason steady ? The sixteenth mark of Knowledge is resort to lonely spots (*vivikta desha sevitvam*) and dislike for assemblages of men (*aratirjanasañsadi*). These appear

Je anya nathi te ananya, huñ Parabrahma te viñā anya jemāñ nathi evā ananya yogathi.—*Dvivedi*.

1 *OJ.* Yo'nyām devatām upāste atha anyo sah anyo'hamasmiti na sa veda yathā pashuh—*Brih. 1. 4. 10.*

2 *OJ.* Na padāvā aisā sandeḥa / kiñ chaitanya keñvi hoyā Bhagavad-deha / dharāvā svātmabhāveñ sneha / jadatva na bhāvitāñ, heñ suchavi // ‘Mayi chānanya yogena’ mhanoni / mhane kiñ Maja sagunāchyā thāiñhi bhakti advaita yogeñ karuni / ghade, alankāriñhi suvarnachi lakshuni / pāhatāñ ananya soneñchi jaiseñ dise // Kiñ Mi sākāra jāloñ tari kāya ? / jo nirākāra chinmātra tochi vishvakāya / mhanuni ‘*cha*’ kāreñ suchavi nyāya / jyā nyāyeñ saguna nirguna ekatva sādhe // *Yathārtha-dipikā*.

3 *OJ.* Naishkarmyamapya chyutabhāvavarjitam na shobhate jnāna-malam niranjanam—*Shri Bhāgavata*.

“Pritirnayāvau Mayi Vāsudeve na muchyate deha yogena tāvat.”

to be two separate marks, but they really form one mark only. For, there are people who sit in solitude with some motives¹, but they love to enjoy the company of men as soon as their purpose is served. This is sheer Ignorance. Loving solitude through disgust of the noise of foolish crowds, which comes in the way of one's devotion, is real Knowledge. Thus, evidently, the word 'janasānsadi' does not apply² to the company of Saints, in which always the Names and Glories of God alone are sung, and which is as good as, if not better than, solitude. For, who can imagine the happiness enjoyed by the people who assembled when Shukâchârya taught Shri Bhâgavata to Parikshiti, or when Bhishmâchârya preached on his deathbed, or Suta in Nimishâranya, or Shri Nârâyana at Badari in the Himâlayas! What is to be avoided, therefore, is the idle gossip of the world. The remaining two marks of Knowledge, viz., the seventeenth and the eighteenth, are the Vyatreka and Anvaya Knowledges³ respectively. 'Adhyâtma' is defined in Chapter VIII. 3 as 'Svabhâvah' or Self-knowledge. One who has not realized the Self identifies himself, through Ignorance, with the body, the senses and the mind. All

1 Cf. Hiñ̄ donhiñ̄ lakshaneñ̄ disati / pari sakâmañ̄i ekânta seviti / pudheñ̄ janasabhe basâveñ̄ aisi priti / janasabhechi chittâñ̄ita // Yâ lâgiñ̄ baisaneñ̄i ekântiñ̄ / âni janasabhechi arati mhanaje apriti / donhi lakshaneñ̄i ekachi ye ritि / yetheñ̄ jânâviñ̄ // *Yathârthatdipikâ*.

Bahu aikântâvari priti / jeyâ janapadâchi khanti / jâna mânushi murtti / jnânâchi to // *Jnânesvari*.

Guhâ, pabâda ityâdimâ vasi paripurna njidhyâsana karavâ upara priti, ane jana samuha arthât bahirmukha evâ janonâ samuha upara arati etale apriti, te pana jnânâ sâdhana ane lakshana chhe.—*Uvivedi*.

2 Cf. Evancha jethéñ̄ adhyâtma Bhagavatkathâ / te jana sabhâ navhe sarvathâ / gâti aikati Jagannâthâ / je sabhemadhyeñ̄ // *Yathârthatdipikâ*.

3 Cf. Aiseñ̄ vyatreka âni anvaya jnâna / purvârdhiñ̄ bolilâ Jagannîdâna—*Yathârthatdipikâ*.

these are to be discarded¹ as *Anātmā* (not-Self), and by the Grace of the Preceptor, *Jnāna* or *Ātmā* (the Self) is to be realized as constant (*nityam*). Thus, '*adhyātmajnāna nityatvam*' is 'constancy of the Self in the Knowledge of the Self' realized by means of *Vyatireka*. Now, the '*anitya*' (transient) '*anātmā*' (not-Self) remains to be disposed of. It will not do to say simply that it is a mere delusion, unless one actually sees the Self in it as he does gold in ornaments. This *Anvaya* Knowledge, therefore, is mentioned in the words² '*tattva jnānārtha darshanam*', which means 'realizing in the elements the Knowledge which is their essence'. The *Tattvas* or elements are a delusion (*Vāchārambhanam vikārah*) like the forms of earthen vessels, and '*Jnāna*', i.e., Knowledge or the Self, is alone their '*artha*' or essence, as the clay is of the vessels (*Mrittiketyeva satyam—Shruti*), the realization (*darshanam*) of which is Knowledge. For, one who has even practical Knowledge of the Self, and yet is not able to realize it everywhere, cannot be said to have passed³ over the stage of Ignorance. All the eighteen⁴ marks given in these five verses are declared

1 Cf. *Aannamaya koshā pâsunî / prâna, indriyeñ, mana, âpana mhanoni / ātmabhâva jo jo vâte to nishedhuni / jnânâtmatva nikhalâ âpaleñ nityatveñ jânaveñ // Nitya to eka ātmâ / anitya vegalâ anâtmâ / jo chitsvarupa nigamâgamâ / na vadave, kale Gurumukheñ // Yathârthadipikâ.*

2 Cf. *Evam mâtî vegale latake padârtha / te artha navhati, anartha / tyâ anartha rupiñ yathârtha / artha mâtî Shruti mhane // Taise jadamâtra anartha / jnâna ekachi tyâ tattvânta artha / tyâcheñ darshana teñ mhane Samartha / jnâna mhanoni // Yathârthadipikâ.*

3 Cf. *Yâvannânâtmadhi puñso na nivarteta yuktibhîh / jâgartyapi svapannajnah svapne jâgaranam yathâ—Shri Bhâgavata.*

4 Cf. *Jiyeñ jnânapadeñ atharâ / keliyâñ eri moharâ / ajnâna aiseñ âkârâ / yetha âhe // Mâgâñ shlokâcheni ardhârdheñ / aiseñ sânghitaleñ Mukundeñ / nâ uparâthiñ jnânapadeñ / teñchi ajnâna // Jnânshvâri.*

Â sâdhanothi siddha je te jnâna, ane tetbi ulatuñ te baddhuñ ajnâna ema nischaya jânavuñ.—*Dvivedi*.

to be Knowledge (*etajjnānam iti proktam*) and everything else, as already pointed out, is Ignorance (*ajnānam yadato'nyathā*). The human body is the Field, and the different goals, such as the worlds of the Gods, the lower worlds, etc., are its fruit. The principal fruit, however, is the Freedom secured by Knowledge perfected by the Love of the Personal God, as stated¹ briefly but clearly in these eighteen marks of Knowledge by the World-Teacher. After enumerating the twenty-four elements (*tattvas*) of which the Field (*kshetra*) is composed, its seven modifications (*vikāra*), and the eighteen marks of Knowledge (*jñānam*), as well as the opposite qualities also to be found therein according to the purity or impurity of the Sattva of the individual, Shri Krishna proceeds to give, in the next six verses, a description of the Self or object of Knowledge (*jneyam*), of which the Field-knower (*kshetrajna*) is the reflection.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ञात्वामृतमश्वुते ।
 अनादिमत्परं ब्रह्म न सत्त्वासदुच्यते ॥ १२ ॥
 सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
 सर्वतः श्रुतिमळोके सर्वमावृत्य तिष्ठति ॥ १३ ॥
 सर्वैद्रियगुणाभासं सर्वैद्रियविवर्जितम् ।
 असकं सर्वभूचैव निर्गुणं गुणभेक्तु च ॥ १४ ॥
 बहिरंतश्च भूतानामचरं चरमेव च ।
 सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चांतिके च तत् ॥ १५ ॥
 अविभकं च भूतेषु विभक्तिमिव च स्थितम् ।
 भूतमर्तुं च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १६ ॥
 ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
 ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥ १७ ॥

1 Cf. *Tyāñita yā kshetrāchēñ mukhya phala / bhaktiyukta jnāna kevala / teñ yā atharā lakshaniñ nivala / bolileñ sankshepeñ Jagadguruneñ // Yathārthatdipikā.*

"I will describe that which ought to be known, knowing which one enjoys immortality—the beginningless Supreme Brahma which cannot be said to be Sat or Asat. It is everywhere hands and feet, everywhere eyes, heads and mouths ; it is everywhere endowed with the sense of hearing and it stands pervading everything in the world. Appearing in the form of the senses and their objects and yet beyond all the senses, unattached, it sustains all, is devoid of qualities and the enjoyer of qualities. It is without and within all beings and also the immovable and movable ; it is undiscerned through its subtlety ; it is far away and yet close at hand. Not divided in beings but living as though divided, it should be known as the sustainer of beings, their devourer and creator. That is said to be the light even in all the lights and beyond darkness ; it is Knowledge, object of Knowledge, a thing to be attained to by Knowledge and enshrined in the heart of all."

The Blessed Lord tells Arjuna here that very essence, the knowledge of which secures what is called Knowledge (*jneyam¹ yattat pravakshyāmi*). By the knowledge of that essence the knower enjoys immortality (*yajnātvā'mritamashnute*) even in this mortal body. This is the fruit of Knowledge. Thus, the knower (*jñātā*) becomes himself the object of Knowledge (*jneya*) which is said (*uchyate*) to be beginningless (*anādimat²*),

1 *O! Agā ! jyāchya jnāneū jnāna hoya / teū tattva mhanāveū jneya / aiseū jeū svarupa aprameya / teū tujapratī sāṅgatoū // Jyācheū jnāna jālyā / jnātā amrita sevī gā ! Dhananjayā ! / mhanaje nitya amritisvarupa dehīścha yā / jnātā bhogi // Yathārthatdipikā.*

2 *O! Ātān teū jneya kaiseū ase / tari anādimat jeū sarvāñsheū / jayāsi adi sarvathā nase / jāna sarvāñsheū teñchi jneya // Ohitsadānandalahari.*

or uncreated, Supreme Brahma (*param¹ Brahma*), not the Individual Soul (*sat²*), not the material world (*asat*). This is Vyatireka Knowledge. Here, insight is given into the thread, of which the blanket of this Universe is made, and then we are told by the Anvaya³ method that the hands, feet, eyes, heads, and mouths (*pānipādam akshi shiro mukham*) we see on all sides (*sarvatah*) are also the same essence (*tat*). For, if the waves are not the sea itself, and the ornaments the gold of which they are made, whence could they appear at all? The movable and immovable world, therefore, is in reality that very thing which is its material cause. After showing this unity, Shri Krishna suggests again Vyatireka in Anvaya, when He says that the *Jneya* is endowed with the sense of hearing everywhere (*sarvatah shrutimat*). Thus, it is pointed out that it (*jneya*) is endowed⁴ also with hands, feet and so forth, and it is to

1 Cf. Para shabdeñ utkrishta thora jāna / Brahma nirvikāra āni nиргунा / hāchi artha Bhāshyakārīñ āpana / Shruti mathuni kelā ase // *Ohitsadīnandaḥahari.*

Teñi jneya gā aiseñi / ādichi jeyā nase / parabrahma āpaiseñi / nāvañi jeyā // *Jñīneshvari.*

2 Cf. Nāśadāsinno sadāsittadānim—*Rigveda.*

Yā lāgiñ jeñ sat pratibimba mhanāveñ / teñhi teñ navhe aiseñi ganāveñ / āni jada asadrupa jeñ tyā karitāñ jānāveñ / teñhi teñ navhe // Aiseñi sadasadvilakshana / jneya sachchidānanda lakshana / vyatireka Kamalekshana / bolilā yā shlokiñ // *Yathārthatadipikā.*

3 Cf. Arjunā ! sarvatra hāta pāya / dole shireñi mukheñi teñchi jneya / agā ! taranga svayefi sāgara na hoyā / tari taranga kothuni upajati ? // Kāryāsa kārana vilakshana / āni kārya kāranāsa ekapana / vyatireka pāhatāñ bhinna lakshana / ekapana anvayeñ // *Yathārthatadipikā.*

4 Cf. Pānipādādi indriya gana / teñchi mhanoni purvārdhiñ bolilā Sarvajñā nipuna / yetheñi shravanendriya yukta mhanatāñi khuna / dāvi kiñi pānipādādiyukta hi teñi mhanāveñ // Āni pānipādādi teñchi mhanoni / bolilā tyā anvayeñ karuni / shravanendriyahi yā varuni / suchavi kiñi teñchi jānāveñ // *Yathārthatadipikā.*

be understood, vice versa, that the sense of hearing too is *Jneya* (*tat*) like the hands and feet. But, if they are already one (*ekatva*), how can we speak of their union (*yuktatva*), which implies duality? The reply is that the '*Jneyam*' stands pervading (*vyâpakatva*) everything in the world, being its material cause (*loke sarvamâvritya¹ tishthati*). The apparent anomaly is, however, due to the false appearance² of material forms (*jagadâkâra*) known as *Mâyâ* (illusion), which is inevitable (*Mâyâ mâtramidam dvaitam—Shruti*). The same strain is continued by saying that the *Jneya* appears in the form of the different senses and their respective objects (*sarvendriya gunâbhâsam³*), and that it is also without any senses (*sarvendriya⁴ vivarjita*). By Vyatireka it is seen without the forms, by Anvaya in them, by further Vyatireka together with them, and lastly as pervading them. It being the material cause of the forms, it is not attached, i. e., it is out of relation, to any of them (*asaktam⁵*), although it sustains all (*sarvabhrichchaiva*). It is one with them, as well as

1 Cf. Jevhâñ anvayeñ bolâveñ ekatva / âni vyatirekeñ bolâveñ yuktatva / tevhâñ yuktapana bolatâñ vyâpakatva / bolâveñchi lâgaleñ // Yâ karitâñ Shripati / mhane kiñ ‘sarvamâvritya tishthati’ / chaturtha charanîñ ye riti / aikya vadoni vade vyâpakatva // *Yathârthadipikâ*.

2 Cf. Asonihî ekatva / nasoni bhâse bhinnatva / mhanuni vyâpya vyâpakatva / Vedahi sthalasthalîñ bolati // *Yathârthadipikâ*.

3 Cf. Sarvendriyâñche guna / âni vishaya indriyâñche guna / yâ sarvâñchyâ rupeñ bhâse teñ nirguna / âni sarvendriya vivarjita tyâ vegaleñhi // Anvayeñ tyâ tyâ rupeñ bhâse / vyatirekeñ vivarjita dise / sarvâñita yukta samaraseñ / máguti vyâpaka vegaleñ sarvâñhuni // *Yathârthadipikâ*.

4 Cf. Yâ ughada marhâtiyâ / teñ vegalepaneñ Dhananjayâ / jâna gunendriyâñ / pasauniyâñ // *Jnânesvari*.

5 Cf. E chhe ke te asakta etale niravayava hovâthi koini pana sâthe sambandha vinânuñ chhe. Evuñ chhatâñ pana sarva bhutanuñ dhârana karanâra chhe.—*Dvivedi*.

separate from them, as the rope is one with, and also separate from, the serpent. It is free from qualities (*nirgunam*¹) as the Universal Soul, but, at the same time, it is the enjoyer of qualities (*guna*² *bhoktricha*) as its reflection, the Individual Soul (*kshetrajna*). The whole of the 13th verse and the first half of the 14th are found in *Shvetâshvataropanishad* (3.16 & 17). The *Jneyam* is also said to be without and within all beings (*bahirantashcha*³ *bhutânâm*), and is itself the whole movable and immovable Universe (*acharam charamevacha*⁴), just as the ocean is without and within the waves and is itself the waves. Here, a question arises, *viz.*, Why are not all Souls, then, able to discern it? The answer is, it is imperceptible by reason of its subtlety (*sukshmatvât tad avijneyam*). The meaning of 'sukshmatva'⁵ is the state of being beyond the reach of the senses. The *Jneya* is, therefore, knowable by purified Reason alone through the Grace of the Preceptor. Just as, the very thing, which we see with our eyes to be a piece of ice, if we touch it with the hand we find to be a hard substance, and if we put it into our mouth and taste it we find to be nothing but water, in the same way, that, which

1 *Oऽ. Taiseñchi vâstava jâna heñ nirguna / sattva rajastamoguna
rahita purna / sambandha nâhiñ nipatuna / sarvadâ aguna sarvasveñ //
O॒chit̄adânandalahari.*

2 *Oऽ. Teñchi jneya nirguna / âni teñchi bhogi guna / heñ guna bhoktri-
tvapana / pratibimbarupeñ karuni // Yathârthatdipikâ.*

3 *Oऽ. Asoni bhutâñchyâ sabâhyântara / svayeñchi bhuteñ charâchara /
tarangâñsa jaisâ sâgara / antarbâhya âni âpanachi te taranga // Yathârtha-
dipikâ.*

Jeñ eka âñtu bâhiri / jeñ eka javaleñ duri / jeñ eka vâñchuni pari /
dusari nâhiñ // *Jñâneśvari.*

4 *Oऽ. Ataeva sthâvara jangama jeñ kiñ bhutajâta / teñ sarvahi adhi-
sthâna jneyachi samasta—O॒chit̄adânandalahari.*

5 *Oऽ. Sukshmatva mhanije atindriyapana / kiñ indriyâñ na dise
nirguna / Gurukripeñ jânati nipuna / buddhi karuni // Yathârthatdipikâ.*

appears to our senses to be the motley world, is seen as pure Brahma by our purified Reason. The Shruti¹, therefore, calls such seers of Brahma to be *Sukshmadarshi*. To them, the Jneyam (*tat*) stands afar (*durastham*²) and near (*antikecha*), as the water³, which pervades the waves that are close to our sight, also pervades those that are thousands of miles off. It (*jneyam*) is the unbroken Self in all beings (*avibhaktancha*⁴ *bhuteshu*), but lives as if different (*vibhaktamivacha*⁵ *sthitam*) from them, just as the various forms of waves appear in the sea, which are all mere water. The force⁶ of 'iva' (as if) is that the beings are not really separate from Brahma, but they only appear to be so through Mâyâ (illusion). This fact is explained by saying that the Jneyam is the holder of beings (*bhuta bhartricha*⁷ *tajjneyam*) and is their

1 Cf. *Drishyatettvagrayā buddhyā sukshmayā sukshmadarshibhih.*

2 Cf. *Tadejati tannaijati taddure tadvantike* (*Ish.* 5).

Durāt suduro tadihāntike cha (*Mundak*—3. 1. 7).

3 Cf. *Drishti javali jo taranga / tyāñta jeñ udaka sabāhya antaranga / laksha yojaneñ paryanta anga / teñchi jala sarvāñ tarangānucēñ // Yathārthatadipikā.*

4 Cf. *Bhutānchyā tbāñi avibhakta / asonihi ase jeñ bhutāñsi vibhakta / kiñ tattvatā aikya pari teñ avyakta / vāte prapanchā vegaleñseñ yā lāgiñ // Yathārthatadipikā.*

5 Cf. *Mhanauni hā bhutākāru / jethauni teñ chi adhāru / kalloliñ sāgaru / jeyā parīñ // Jñānesvari.*

6 Cf. *Evancha bhuteñ Brahmi vegaliñ nasati / aiseñ nischayeñ bole Shripati / āni vegalishīñcha disati / kiñ bheda dise to asenā // Aisā māyā-mātra bheda / āni vastutah abheda / konyā goshti karuni bolati Veda / teñ uttarārdhiñ bolatase // Yathārthatadipikā.*

The various manifestations of the Brahman are really one in essence, though apparently different like foam and water.—*Telang.*

7 Cf. *Āni upadeshakāliñ sthitikāla / mhanoni adhīñ Vishvapāla / kiñ bhuteñ dharanāra teñ jneya kevala / gilanāra yā pudheñ pralaya kāliñ // Srishti kāliñ māgutiñ teñ jneya / bhutākāreñ bhāsela aprameya / aiseñ gahana bhāveñ heñ prameya / Bhagavanta bole ye sthalīñ // Yathārthatadipikā.*

devourer (*grasishnu*¹) and creator (*prabhavishnucha*²). During the time of the subsistence (*Sthiti kâla*) of the Universe, the Jneyam holds or sustains the beings, at the time of its destruction (*Pralaya kâla*) it swallows them up, and at its origin (*Srishti kâla*) it again appears, like a painted canvas unfurled, in the form of beings. We have got, therefore, to see the 'Jneyam' now as the holder of beings or their material cause, just as we see gold as the holder of ornaments. Here, one may ask the question that, if the gold of Brahma is to be regarded as the cause of this ornament of the Universe, because the former manifests the latter, why should not the sun, the moon and fire, which enable us to see things in the world, be also regarded as the cause of the Universe? The reply given is, that the 'Jneyam' is the light even in all the lights (*jyotishâmapi*³ *tajjyotiḥ*), i.e., it itself manifests all the lights in the world. The force of 'api' (even) is that it is to be found in darkness too, because

1 Cf. Taiseñchi pralaya kâliñ jeñ grâsita / utpatti kâliñ .sarvân upajavita / jaiseñ rajjuchyâ thâiñ sarpa hota jâta / sthiti pâvata kalpitapaneñ // *Chitsaddânandalahari*.

2 Cf. Agâ ! srishti vele priyottamâ / jeyâ nâvañ Brahmâ / vyâptijeñ nâmâ / pâtra jâleñ // *Jnâneshvâri*.

3 Cf. Agâ ! yâhi jyoti hoti / pari yâ jyotiñta hi te jyoti / te yâ jyotihuni âni tamâhuni parati / bolijete // Donhi goshti suchavi Shripati / mhanatâñ 'jyotishâmapi tajjyoti' / 'api' shabdeñ etheñ yeriti / dâkhavi artha // Kiñ sarvân jyotiñtahi te jyoti / tevhâñ andhakârîñhi te jyoti ase ye riti / suchavi kiñ dvandveñ jode vilakshana bolati / tyâñta tama jodâcha tejâchâ // *Yathârthatadipikâ*.

Jeñ agnicheñ dipana / jeñ chandrâcheñ jivana / suryâche nayana / dekhati jeneñ // *Jnâneshvâri*.

Jyotishâm jyotih—*Brih. 4. 4. 16.*

Yena suryastapatî tejaseddhah / tasya bhâsa sarvamidam vibhâtitî—*Katha. 5. 15.*

light and darkness come in the class of pairs of opposites, like happiness and misery, heat and cold, and so forth. In the same way, when it (*tat*) is said to be beyond darkness (*tamasah¹ paramuchyate*), it is understood that it is beyond light also. The *Jyoti* (light) spoken of here is one that manifests all the objects even darkness. For, although we cannot see things in the dark, because they are covered by darkness, we are certainly able to see the darkness itself that covers them, and when the covering is taken off by other material lights, we see by means of this spiritual light the things themselves. It is Knowledge (*jñānam²*) itself or Pure Reason (*Shuddha Sattva*), it is also the object of Knowledge (*jneyam*), i.e., it is the thing to be realized, and it is that which is to be attained to by Knowledge (*jñānagamyam*) only, which means by the instruction of the Preceptor (*Gurugamyam³*). It is imperceptible by the senses and can for that reason be realized by the pure heart or Reason alone. Therefore, it is said to be planted in the heart of all (*hridi⁴ sarvasya dhishtitam*), although, as a matter of fact, it is to be found everywhere. There

1 Cf. *Tamasah parastit*—*B. G. VIII. 9* and *Svetashvataropanishad 3.8.*

2 Cf. *Agâ ! teñi jñâna nikhalâ / jeñi jñâvæñi teñi teñichi kiñ jneya kevala / jeñi jñâna gamya Guruvâñchuni akala / 'jñâna gamyam' mhanatâñ suchavi aiseñ // Yathârthatadipikâ.*

Jñânam jneyam parijñâta &c. B. G. XVIII. 18.

3 Cf. *Âchâryavân purusho veda—Shruti.*

4 Cf. *Na sandrishe tishthati rupamasya na chakshushâ pashyati kashchidenam / hriddâ manishi manasâbhiklipto ya evam viduramritâste bhavanti // Shruti.*

Jivarupeñ âni antaryâmirupeñ karuna / buddhichyâ thâiñ vishesheñ vartamâna / buddhi svachchha mhanauni teñi upalabdhi sthâna / itara malina upalabdhi nase // Jaiseñ surya teja sarvatra ase / pari darpaniñ surya kânti bahu prakâshe / tetheñchi avyavahita prakata dise / taiseñ ase jâna tuñi // Chitsadâ�andalahari.

is, thus, no difference¹ at all as Jneya or Brahma between (1) matter (*jada*) and spirit (*chaitanya*), called *Vijâtiya Bheda*, (2) The Individual Soul (*Jiva*) and the Universal Soul (*Ishvara*), called *Sajâtiya Bheda* and (3) The Impersonal (*Nirguna*) and the Personal (*Saguna*) God, called *Svagata Bheda*, as may be seen from the Shruti ‘*Ekamevâdvitiyam*’ (One only without a second), where the words ‘*ekam*’ (one), ‘*eva*’ (only) and ‘*advitiyam*’ (without a second) do away, respectively, with the *Vijâtiya*, *Sajâtiya* and *Svagata* distinctions. Shri Jnâne-shvara Mahârâja’s ‘*Amritânubhava*’, which is mainly based on these six verses, is, as stated by its well known Commentator Shiva Kalyâna, meant to serve as a test to those who have thoroughly realized the *Jneya* in all its aspects through the Grace of the Preceptor. In the next verse, Shri Krishna tells us the qualifications necessary to entitle a person to understand practically all that He has taught in the Chapter up to this time, and mentions the highest fruit he secures thereby.

इति क्षेत्रं तथा ज्ञानं क्लेयं चोक्तं समाप्ततः ।

मद्भक्त एतदिद्वाय मद्भवायैष पर्वते ॥ १८ ॥

“ Thus, the Field, as also Knowledge and the object of Knowledge, have been briefly told. My Lover, knowing this full well, soon becomes fit to assume My form.”

‘*Tathâ*’ (as also) refers to the description (*ityuktam*) of the Field (*kshetram*) with the modifications (*vikâra*) given in verses 5 and 6. The description that follows deals

1 *Oj. Vijâtiya bheda mi deha mhananeñ / sajâtiya bheda mi jivapaneñ / svagata bheda mi Brahma sphuraneñ / he tini nene Paramâtmâ // Ekanâthî Bhâgavata.*

2 *Oj. Tathâ mhanaje taiseñ / purviñ vikârâsa hita sâñgitale jaiseñ / stâñ sâñgitaleñ aiseñ / kiñ juâna jueya yâñ sa hita // Yathârtha dipikâ*

briefly (*samāsatah*) with Knowledge and the object of Knowledge (*jñānam jneyancha*). With its modifications, the human body¹ leads to the miseries of hell, or at the most, the transient pleasures of heaven, and with Knowledge (*jñānam*), which enables one to realize the Self (*jneyam*), it secures Emancipation. Of the Jnānis, the Nirgunopāsakas worship the Impersonal Brahma (*Purusha* or *Amrita*) alone, whereas the Bhaktas worship also the Universe (*Prakriti* or *Dharma*) as the Form of the Personal God. The Knowledge of the latter worshippers is, therefore, called *Dharmāmrita*. Thus², the Lovers of the Personal God (*Madbhaktāḥ*) are the only persons qualified to know full well all this (*etadvijnāya*) and to become soon fit (*upapadyate, lit.* ‘*upa*’ close and ‘*padyate*’ reaches) to assume His Form (*Madbhāvāya*), i. e., to make their Reason steady by gaining Perfection of Knowledge and to obtain Saguna Mukti after the death of their physical body. Now, before declaring that the Field-knower becomes the enjoyer of the Field through the Prakriti (Nature), Shri Krishna clears Himself, in the next two verses, of the charge of cruelty³, which may be laid upon Him for causing the Individual Souls (*kshetrajna*) to suffer pain.

1 Cf. *Vikārāñsa hita kshetra / naraka de āni svargahi apavitra / jnānahi yetheñchi atipavitra / jeñ jneya dāvuni nedī yeuñ garbhavāsā // Yathārtha-dipikā.*

2 Cf. *Jo jānoni ye riti / jo jnāni bhakta Māzā sumati / to Madbhāvā-kāraneñ agā ! Subhadrāpati ! / shighra pāvato, pāvatāñ jnāna paripākāteñ // 'Upa' mhanije samipa / 'padyate' mhanaje pāvato mhane Adhyātmadipa / kāshā kāraneñ mhanasi tari Madrupa / jo Madbhāva sārupya Mazeñ tyā kāraneñ // Adhīfī Brahmātmatva kale / maga tannishtha chitta vale / tevhāñ bhaktīsa phale / saguna moksha // Yathārtha-dipikā.*

3 Cf. *To Ishvara āpana / āpanāsa lāge nirdayapana / mhanuni teñ pariharuni Karuna / anādi heñ bhoktritva bolato doñ shlokiñ // Yathārtha-dipikā,*

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
 विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १९ ॥
 कार्यकारणकर्तृते हेतुः प्रकृतिरुच्यते ।
 पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥

“ Know that Nature and Spirit are both beginning-less, and know that modifications and qualities are born of Nature. Nature is said¹ to be the cause of the purpose, instruments and notion of action ; and Spirit is said to be the cause of the enjoyment of pleasure and pain.”

Arjuna is asked here to know (*viddhi*²) that both (*ubhāvapi*) Nature (*prakritim*) and Spirit (*purusham*) are without beginning (*anādi*). Just as the rays of the sun and mirage simultaneously originate from the sun, so do Nature and Spirit from the Eternal Brahma. They follow³ each other as day and night, or substance and shadow. They are both naturally born of it, they live in it and ultimately merge into it to rise again from it. This process continues for ever and ever. How can God then be called cruel ? It is through Nature that the impression or form of God appears in Brahma. It gives rise to millions of the vehicles (*Upādhi*) of Individual Souls in which God reflects Himself, as the sun does in all the large and small collections of water. Finally, all

1 Shridhara says that ‘is said to be’ means by Kapila and others.

2 Cf. Agâ ! Arjunâ ! prakrititeñ / âni purushâteñ / anâdi · mhanoni doghâñteñ / jâna tuñ // Kiñ Brahma jaiseñ âdirahita / taisiñ hiñ donhi âdivarjita / kirana jadhiñche tadhiñchâchi nischita / mrigajalâbhâsahi // Yathârthatadipikâ.

3 Cf. Tari purushu anâdi âthi / âni taiñchi lâgauni prakriti / samarasif jaisiñ divisorâti / donhiñ asati // Kâ rupa navhe vâyâñ / rupû lâgali ohhâyâ / nikana vâdhe Dhananjayâ / kaneñsiñ kondâ // Jnânesvari.

the reflections merge¹ in the thing from which they proceed. Arjuna is also asked to know (*viddhi*) that the modifications (*vikârâñsha*) of desire, aversion, etc., as well as the qualities (*gundâñschaiva*²) of Sattva, Rajas and Tamas, and their divisions such as the mind, senses, etc., are produced from Nature (*prakriti sambhavân*). The Blessed Lord tells³ His Disciple further that Nature is said (*prakritiruchyate*) to be the origin or source (*hetuh*) of the effect, or the purpose served (*kârya*), of action, of the instruments (*kârana*), such as the senses, mind and reason, which produce it, and of the notion of one's being the doer of action (*kartritva*), which is the result of Egoism (*Ahankâra*). In some editions⁴ the word 'karana' has been used instead of 'kârana', which also means the same thing. These three capacities, according to the qualities of Nature, create good or bad actions⁵, which yield fruits in the shape of pleasure and pain. The Spirit (*purushah*) then, which is linked to Nature, is said to be responsible (*heturuchyate*) for the sensing of

1 Cf. Aisiñ Brahmiñ laya pâvati / tethuni máguti upajati / anâdi pravâya ye riti / prakriti purushâñchâ // *Yathârthatadipikâ*.

2 Cf. Vikâra ichchhâ dveshâdika / guna triguna, tyânche bhedahi aneka / indriyeñ dahâ, mana eka / ityâdi sarva guna he mhanâve // *Yathârthatadipikâ*.

3 Cf. Kârya mhanaje prayojana / jeñ vâsanâ sankalpeñ kari jâna / tyâchhî kâraneñ buddhi, indriyeñ, mana / kartritva ahambuddhicheñ // *Yathârthatadipikâ*.

Mhanuni tiñhi iyefi jânâ / kârya kartritva kâranâ / prakriti mula heñ Rânâ / siddhâñchâ mhane // *Jñâneshvare*.

4 Cf. 'Kâranano' atra artha kâryo tevo artha 'karana' shabdano thâya e vâta lakshyamâ râkhine ketalâka granthomâñ 'karana' evo pana pâtha râkhelo janâya chhe.—*Dvivedi*.

5 Cf. Evam tihifche ni samavâyeñ / prakriti karmarupa hoye / pari jeyâ gunâñ turâye / teyâñ chi sârikheñ // Jeñ sattvâ adhishthije / teñ satkarma mhanje / rajoguneñ niphaje / madhyama teñ // Kevala jari tameñ / jiyeñ niphajati karmeñ / nishiddheñ adhameñ / jânâviñ tiyeñ // *Jñâneshvare*.

pleasure and pain (*sukha dukhânam¹ bhoktritve*). For, if the cloth we wear gets wet, it is the body and not the cloth that suffers from cold, and if a turban is struck with a heavy stick, it is the head and not the turban that is hurt. Just so, the Spirit or Purusha is the real enjoyer of the pleasure and pain, and not the senses or the mind, as they are merely the instruments through which it enjoys them. This point is made more clear in the next verse.

पुरुषः प्रकृतिस्थो हि भुंके प्रकृतिजानगुणान् ।
कारणं गुणसंगोऽस्य सदसद्वीनिजन्मसु ॥ २१ ॥

“ For, Spirit, shrined in Nature, enjoys the qualities born of Nature; and the connexion with the quality (of egoism) is the cause of its birth in good or evil wombs.”

When the Spirit (*purushah*) living in Nature (*prakritistho*) is said to enjoy the qualities that spring from Nature (*bhunkte prakritijân gunân*), viz., Sattva, Rajas and Tamas, the meaning² is simply that it knows the mind, the reason, the egoism, and through the senses their respective objects, and also the pleasures and

1 Cf. Mundâsâ dukhavalâ achetana / pari bhoga jâne mastaka sachetana / taiseñ dehîfî bhoga bhogi mana / pari teñ achetana, bhoga purushâteñ // *Yathârthatadipikâ*.

Asatî duhkha nîphaje / satkarmi sukba upaje / teyâñ dohiñchâ bolije / bhoga purushâ // *Jñânesvari*.

2 Cf. Jâne mana, buddhi mipana / hefîchi tyâchî bhogâcheñ lakshana / indriyadvârâ vishayânche gana / jâne heñ bhoganeñ vishaya indriyâncheñ // Dehâchefî jâne duhkha / sharirâchefî sukha / tyâ rupeñ pâpapunya mukha / dekhe, hoyâ sukhi duhkhi purusha to // *Yathârthatadipikâ*.

Indriyavritti mîji pratibimbata / teneñ chaitanyeñ sâkshâtkarijata / tayâche nâma bhoga bolijata / tyâsi nischita kârauna purushu // Vâkyam // Sukhaduhkhânyatara sâkshâtkarô bhogah // Sukha dukhâñchâ jo sâkshât-kâra / tayâteñ bhoga mhanatâti chatura / jadâsi jnânachi nâhiñ tetha sâkshâtkara / nâhiñcha sâchâra sarvathâ // *Chitsadânandalahari*.

pains of the body. Now, since the Spirit (*purushah*) enjoys all this so long¹ as it dwells in Nature (*prakritih*), and the enjoyment is limited to the body alone, the body itself must be called Nature (*prakritih*, lit. the form acquired as the result of past actions). Again, in the 9th verse of Chapter XV, it is stated distinctly that the Spirit, occupying the senses and the mind, enjoys objects (*Adhishthāya manashchāyam vishayānupasevate*). How then does the Spirit, which is naturally impersonal, come to acquire the quality of enjoyment? The reply is that its connexion or contact with the quality (*gunasangah*²) of Egoism, i.e., the notion that it is the gross and subtle bodies, is the cause of its birth in good and bad wombs (*kāranam asya sadasadyoni janmasu*), i.e., in higher or lower worlds. There, it enjoys pleasures and pains, which are the fruits of the actions that take place by its contact with the quality of Egoism. As a matter of fact, the Spirit never comes in contact with Egoism, but it is its vehicle of Sattva³ that is attached to it. When the vehicle is free from Egoism and realizes the Self, the Spirit secures Emancipation. Now, when both the Sattva and the Spirit are in this body, is it to be

1 Cf. Joñ prakritistha / toñ purusha bhogi heñ samasta / yâ goshtineñ jâleñ nemasta / kiñ bhoga jitakâ, titakicha prakritihi tyâchi // Pâdângushtâ pâsunî shira / itakeñchi sukha duhkha bhogi sharira / itakeñcha prakriti madhyeñ charâchara / sharira bhalateñ // Teñ sharirachi mhanâveñ prakriti / kiñ prakarshenî purva karmâchi kriti—Yathârthadipikâ.

2 Cf. Guna ahankâra tyâchâ sanga / tyâ sangeñ ahankaritva prasanga / micha sthula âni linga / abhimâna guna sanga hâ // Yathârthadipikâ.

3 Cf. Hâ hi gunasanga tyâsa / na ghade kevalâ chitpratibimbâsa / jyâ sattva yogenî pávalâ jivatvâsa / hâ guna sanga tyâ tattvâteñ // Aisi gunasanga pravritti / tute, buddhisa jari lâge nivritti / tevhâñi techi sattva vritti / olakhe tyâ purushâteñ // Hâ moksha prâptichâ / sthalasthalîñi krama bolilâ sâchâ / tari kâya bodha pratibimba purushâchâ / moksha de aisâ sañshaya yâ sthalîñi // Kiñ yâcha dehiñi sattva / âni yâcha dehiñi purushatva / tari kâya teñ jneyatva / bolâveñ yâcha bhoktayâteñ // Yathârthadipikâ.

supposed that the enjoyer (*kshetrajna*) and the object to be known (*jneya*) are one and the same? In the next verse, Shri Krishna answers the query in the negative, by saying that there are two kinds¹ of Spirit in this body, *viz.*, God or the Universal Soul and His reflection the Individual Soul, both of whom have to be realized by the Mumukshu or the Seeker of Freedom.

उपद्रष्टुऽनुमता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो दैहेस्मिन्पुरुषः परः ॥ २२ ॥

“ Supervisor and allower, supporter, enjoyer, the great Lord, and the Supreme Self is also said to be in this body, the Spirit beyond.”

God is the Supervisor (*upadrashtā*²) of everything and, therefore, of even the Individual Soul who is known as *Drashtā* (witness) in one body only. He is called ‘allower’ (*anumantā*³), because He allows the Individual Soul to follow any path, good or bad, he chooses, just as a shop-keeper never refuses to give any article for

1 Cf. Tari purusha jiva, purusha Ishvara / doghe vyāpuni asati hefi sharira / jnâna dohincheñi jyâsa to chatura / moksha pâve sarvathâ || *Yathârthadipikâ*.

2 Cf. Upa mhanaje samipa bâhyântara / drashtâ dekhânâra sâkshi Ishvara / tohi drashtâ jo bhogi ekachi sharira / pari hâ Ishvara upadrashtâ sâkshi tayâchâ || *Yathârthadipikâ*.

Aiseñi yâñchyâ hi vyâpârâñteñi jânatu / sarvâñchâhi antara sâkshibhutu / ati samipa râhuni sarva jânatu / yayâ hetu upadrashtâ to || *Ohitsaddânandalahari*.

3 Cf. Kiñ bhoktâ purusha je riti / varte kari pravritti athavâ nivritti / anumodana tayâcheñi Vishvapati / deta tadanurupa || Kiñ grâhaka jeñi jeñi vikata gheto / vikanâra teñi teñi tyâ lâgiñ deto / kâñhiñ eka nedî mhanoni to / na mbane, heñchi anumodana || *Yathârthadipikâ*.

Âpulenî sannidhi mâtreni karuna / dâvi âpulenî anukulapanâ / mhanoni anumantâ mhanije jâna / sarvâñi anumodana jayâcheñi || *Ohitsaddânandalahari*.

which you pay. He is named 'supporter' (*bhartā¹*), because He supports or governs justly the Individual Soul by giving him reward or punishment according to the meritorious or sinful nature of his actions. He is styled the 'enjoyer' (*bhoktā²*), because He is Himself the Master of all, the Great Lord (*Maheshvarah*). He is also said (*ukto*) to be, by the Shruti³, in this body (*dche'smin*) the Supreme Self (*paramātmēti*), who is the Spirit beyond (*purushah parah*) the one that is merged in Nature (*prakriti linasya*). The force⁴ of 'cha' and 'api' is that the Supreme Self (*paramātmā*) and its reflection the Enjoyer (*bhoktā*) are both in this body. The '*Dvāsuparnā*' Shruti, already quoted several times in the Commentary, confirms the same fact. In the next verse, Shri Krishna tells⁵ that he who knows these two kinds of Spirit (*purushah*), as well as Nature (*prakritih*) with its qualities, enjoys Living-Freedom.

य एवं वेति पुरुषं प्रकृतिं च गुणैः सह ।

स्तर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३ ॥

"He who thus knows Spirit and Nature together with its qualities, however living, is not born again."

1 Cf. Ekāsa rājya deuni / pāli ekāsa bhikshānneñ karuni / tathāpi karmānurupeñ phaleñ de mhanoni / vishama navhe || *Yathārthatdipikā*.

2 Cf. Bhoktāram yajna tapasām sarvaloka maheshvaram—B. G. V. 29.

Mhanoni upadrashtā Ishvara, anumantā Jagadishvara / tathāpi tyāgavānchā dhani Sarveshvara / mhanoni bhoktā tochi aiseñ boloni, Mahe-shvara / to, aiseñ tyācha pudheñ Deva bolilā || *Yathārthatdipikā*.

3 Cf. Tasya prakriti linasya yah parah sa Maheshvarah.

4 Cf. Paramātmā to yāchi dehiñ / āni yāchi dehiñ bhoktā tohi / hā arthahi bole shabda pravāhiñ / yojuni 'cha' kāra āni 'api' shabda || *Yathārthatdipikā*.

5 Cf. Aise dvividha purusha āni prakriti jo jāne / tyāsa pravrittīñtahi nivritti bāne / mhanoni Bhagavanta aiseñ mhane / atahpara yā shlokiñ || *Yathārthatdipikā*.

The Blessed Lord says¹ here that he who knows the Spirit in the manner mentioned in the last verse (*ya evam vetti purusham*), that is, as one with its reflection, the Individual Soul (*kshetrajna*), and Nature (*prakritincha*) with its qualities (*gunaih saha*), from the Preceptor, whatever may his conduct be or in whatsoever condition he may be (*sarvathâ vartamânopâ*²), he shall never take on again the load of flesh (*na sa bhuyobhi-jâyate*). The Knowledge of Spirit (*purushah*) and Nature (*prakritih*) is of two³ kinds, viz., (1) Theoretical, acquired by the reading of the Shastras and (2) Practical, realized from the lips of the Preceptor. The latter alone secures Freedom, if the Reason of the aspirant becomes steady. In the case of one who has fallen from Yoga (*Yogabhrashta*⁴) in his previous life, the Knowledge becomes perfect as soon as it is received

1 Cf. Jo evam yâ prakâreñ Gurupâsunî / doghehi purusha ekachi mhanoni / jâne âni gunasamudâyeñ karuni / sahita jâne prakrititeñ // To sarvathâ sarvâñ prakâriñ / vartalâ jari prakritichyâ vikâriñ / tari punhâ to yâ duhkha sañsâriñ / na pâve janma // *Yathârthadipikâ*.

2 Cf. To sharirâcheni meleñ / karu kâñi karmeñ sakaleñ / pari âkâsha dhumeñ na maile / taisâ ase // Athileni deheñ / neghepe dehamoheñ / dehâñ geleyâñ nohe / punarapi to // *Jnânesvari*.

Aisâ purusha to sarvathâ vartamâna / mhanije prârabdha karma vasheñ karu karmâcharana / kâñi indrâche pari vidhiteñ ullanghuna / aso bhalatena prakâreñ karuna // Tathâpi to vidvachchharirâsi / kadâpi na ye gâ to sañsârâsi / jnâneñ karuni nâshileñ ajnânâsi / maga tatkâryâsi kaiñchâ thâvo // *Chitradâmnandalahari*.

3 Cf. Tari jânaneñ dviprakâra / eka aparoksha sâkshâtkâra / dusareñ bolati anubhavi shâstrakâra / shravaneñ jânaneñ paroksha ritihî // *Yathârthadipikâ*.

4 Cf. Tari janmântariñ / yoga abhyâsitâñ bhrashtalâ asalâ jari / jânatañchâ prakriti purushâteñ sañsâriñ / na pâve janma, kiñi tatkâla teñ bimbe // Kiñi to purusha âni prakriti / kalatâñchi aparoksha riti / jeñ jnâna bimbe, pâve sthitî / purva janmâbhâyeñ // Pari yâ janmichâ jo shuddhamati / jânela aisi aparoksha riti / tyâsa dhyânâbhâyeñ sthitî / na bânatañ, kaisâ na pâve punarjanma ? // *Yathârthadipikâ*.

from the Preceptor, but the candidate, whose Reason has been purified for the first time in this life, will not be able to make it steady unless he practises Yoga. In the next two verses, Shri Krishna describes the different modes of such practice.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ २४ ॥

अन्ये त्वेवमजानंतः श्रुत्वाऽन्येभ्य उपासते ।

तेऽपि चातिरर्थेव मृत्युं श्रुतिपरायणाः ॥ २५ ॥

"Some behold by meditation the Self within the Self by the Self, others by Sâṅkhya, (others) by Yoga and others still by Karma-Yoga. Others again, ignorant of this, worship from hearsay only; and they too, devoted to hearing (instruction), overpass death."

Here, four¹ methods or ways are given for the practice of the Chitta-Chaitanya Yoga (Yoga for making the Reason steady), any one of which may be followed by those who have realized the Self, for securing perfection in Knowledge. The 1st is the *Nirvishesha* or *Nirvikalpa*² *Yoga*, in which the Yogi sees (*pashyati*) in his own Reason (*ātmani*) the Self (*ātmānam*) by means of the Reason (*ātmanā*). When by constant practice the Reason becomes steady, the state is called *Samādhi* or

1 Cf. Koni dhyāneñ dhyāti / buddhiñta buddhineñ ātmayāteñ pāhati / koni sāṅkhyeñ, koni yogariti / koni karmayogeñ // Chāri he vegale prakāra / tyā chaughāñsahi svarupa sākshātkāra / chaughāñsa chauñpari yathādhikāra / ātma nishthā // *Yathārthatadipikā*.

2 Cf. Teyā āpanapeyāchāñ potiñ / ātmadhyānācheyā dithi / dekhati gā Kiriti / āpanapeñ // *Jñāneshvari*.

Yogi yunjita satatam..... atyantam sukhamashnute—B. G. VI.
10-28.

Turyâ¹. It is not *Jâgriti* (waking consciousness), because there the Yogi is not conscious of his body and its surroundings; it is not *Svapna* (dreaming consciousness), because he is not conscious of the usual imaginary forms we see in dreams; and it is not *Sushupti* (deep sleep), because he is conscious of the Self. "There are no words", justly says Sri Ânanda Âchârya in his *Brahma-darsanam*, "to express the idea of the Turiya state. It may be called the transcendental state of the Soul because it transcends or goes beyond the three states of wakefulness, dream and dreamlessness. It is, in fact, not a state but the very ground, essence and substance of consciousness." When it is said that others meditate by the Sâṅkhya method (*anye sâṅkhyena*), Shri Krishna refers to the Sâṅkhya Philosophy which is recognized² by the Vedanta Shastra, and not the *Nirishvara* (atheistic) Sâṅkhya which is condemned. In this 2nd method for perfecting Knowledge, called Sâṅkhya³, therefore, the

1 Cf. Yato vâcho nivartante aprâpya manasâ saha—*Shruti*.

Navhe sushupti kiñ svâtma smriti / navhe svapna, kiñ kalpita jadefi na disati / na te jâgriti, kiñ nase dehâdi pratiti / te mhanâvi shuddha turyâ // *Yathârthatdipikâ*. Also *vide Part I*, page 58.

Jeñ jâgrititeñ jâgavita / jeñ svapniñ svapnâteñ nân davita / jeñ sushuptiteñ nijavita / tyâteñ Turyâ mhanata Uddhavâ // *Ekanâthi Bhâgavata*.

2 Cf. Âtâñ koni sâṅkhyeñ karuni pâhati mhanoni / mhane teñ vedânta sammata sâṅkhyeñ karuni / âtmayâteñ pâhati aiseñ yâ vachanîñ / samajâveñ tattva // *Yathârthatdipikâ*.

3 Cf. Âtâñ yâ prastutiñ / sâṅkhya mhane koni pâhati / te pahâyâchi hechi ritî / kisi kartritva pâhaneñ prakriticheiñ // *Yathârthatdipikâ*.

Prakrityalvacha karmâni kriyamânâni sarvashah / yah pashyati thâtmânam akartâram sa pashyati // *B G. XIII. 29.*

Vrittijikade dhâñive tikade na jâve ti pâthiñ / sâkshi houni pâhatâñ svarupiñ maga hoyâ bheti // Vrittikade pâhatâñ vritti âpanâñtachi mure / âpana chaitanya mâtra kevala paripurna ure // Maga dekhe aike sparshe hungo jo jo rasa châkhe / bole châlé vevhâritâñ âpa âpanâ dekhe // *Sahaja*

aspirant always sees that Nature (*Prakriti*) alone does everything and that Spirit (*Purusha*) is actionless (*akartā*). The 3rd method is the *Savishesha* or *Savikalpa¹* *Yoga* (*yogena*), in which the Jnâni sees Spirit or the Self in Nature or matter, just as we see the thread in a piece of cloth, or clay in an earthen vessel, or water in the waves. It is called simply 'Yoga', because in it there is Yoga or union of matter and spirit. In the 4th and last method, called *Karma²* *Yoga* or *Yoga of Action*, one, who has realized the Self, sees Brahma or the Self in all the actions he does. This method is usually followed by those, who in their previous lives have devoted themselves greatly to the duties prescribed by the Vedas. Among those who have not realized the Spirit (*Purushah*) and Nature (*Prakritih*), there are persons who, after hearing from others (*anye³ tvevamajânantah shrutvânyebhya upâsate*), worship God as the Supervisor,

samâdhi sahajachi bhogi parnânanda ure | *Shivarâma* nirâvarana houni
ânandefî vâvare ||

1 *Oj.* Âtâñ koni yogeñ âtmâ pâhati / mbane Bhagavantâchi bhârati / he
jadâ chaitanyâchi aikyânbhuti / mhanâvi yoga // Yoga tantuchâ patichâ /
yoga mâtichâ ghatâchâ / yoga sâgarâ tarangâchâ / jada chaitanya yoga aisi
ekatveñ // *Yathârthatadipikâ*.

Mayyeva mana âdhatsva Mayi buddhim niveshaya..... tyâgâchchhân-
tiranantaram—B. G. XII. 8-12.

Yo Mâm pashyati..... Mayi vartate—*B. G. VI. 30 & 31.*

Mâñcha yo..... Brahmabhyûyâya kalpate—*B. G. XIV. 26.*

2 *Oj.* Âtâñ koni karma yogeñ karuni / mbane âtmâ pahâti mhanoni /
kifi karma budbudiñ chidambu lakshuni / karmachi pâhâti âtmaveñ //
Yathârthatadipikâ.

*Brahmârpanam &c.—B. G. IV. 24. And Part I 'Theology', page
287, Note 2.*

3 *Oj.* Änakhi yâ vegale itara / je aise prakriti purushâteñ na jânati
nara / âni houni svahita tatpara / shravana kariti itarâñ pâsunî //
Yathârthatadipikâ.

Äni kripâlu âchârya jâna / tayâ pâsunî aikati sampurna / sarvahi
chintanâche vidhâna / parisona jâna upâsiti // *Chitsadânandalahari*.

Allower, Supporter, Enjoyer and the Great Lord of the Universe. They too in safety cross over death (*te'pi chātitarantyeva¹ mrityum*), because they cling fast to hearing instruction (*shruti² parāyanāḥ*) in the company of Saints, which enables them in due course to realize the Self and become perfect. Thus, it is evident that until one acquires Knowledge of the Spirit (*Purushah*) and Nature (*Prakritih*), he cannot avoid the whirlpool of births and deaths. In the next verse, therefore, Shri Krishna tells that the ignorance of the Kshetra and Kshetrajna or Nature and Spirit causes³ union (*sañyoga*) between them, which leads the Souls to take birth again.

यावत्संजायते किञ्चित्सत्त्वं स्थावरजंगमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विभृत भरतर्षभ ॥ २६ ॥

“Wherever any life of moving things or things unmoved comes into existence, O Bharatarshabha (Chief of the descendants of Bharata)!, know that to be from the union between the Field and the Knower of the Field.”

Wherever (*yāvat⁴*) we come across any life or body (*kinchit sattvam⁴*), good or bad, immovable or movable

1 Cf. Ne ema uttama Gurunā batāvelā mārge shrutipariyana etale shravana mātramā abhirakta rahe chhe. Evā te pana mukti pāme chhe arthāt amrita je Brahma sākshātkāra tene krame kari anubhavi shake chhe.—*Deivedi*.

2 Cf. Taisā manāchā māru na karitā� / indriyāñteñ duhkha neditāñ / yetha moksha ase āikitāñ / shravanāmājī // *Jnāneshvari*.

3 Cf. Jethavari jaiseñ uttama adhama / sharira teñ sthāvara ho athavā jangama / yāsa kārana sangama / kshetra āni kshetrajnāchā // Kshetrāñta kshetrajna joñvari / mi mhanoni mipana tayācheñ dhari / kshetra kshetrajna sañyoga toñvari / āhe mhanāvā // Tyā jadājada sañyogāstava / hoya karmāchā sambhava / tyā karmeñ karuni udbhava / sthāvara jangama rupeñ hotase // *Yathārthatadi*.

4 Cf. Sattva etale vastu.—*Deivedi*.

Tari joñvari kāñhiñ hi vastumātra jeñ hota—*Chitsaddānandalahari*.

(*sthâvara jangamam*), that has come into existence (*sanjâyate*), we must know that it is the result of Nature's union with the Spirit (*kshetra kshetrajna sañyogât tat viddhi*). This union (*sañyoga*¹) lies in the fact that the Field-knower believes himself to be the Field and does actions which force upon him mobile or immobile bodies. They are the unavoidable fruits of the merit and sin earned in this human body, which alone is called the Field (*kshetra*). Arjuna is addressed here as '*Bharatarshabha*', or 'Chief of the descendants of Bharata', because he has saved his whole family² by acquiring the true Knowledge of Nature and Spirit, described in the next verse, which alone prevents the union in question, and not the mere Knowledge of the separation of the Field from the Field-knower, as some would be inclined to believe³ from what Shri Krishna says in this verse.

समं सर्वेषु भूतेषु तिष्ठतं परमेश्वरम् ।
द्वादश्यत्तद्विनश्यतं यः पश्यति स पश्यति ॥ २७ ॥

"He sees indeed who sees, standing alike in all beings, the Supreme Lord, imperishable amidst the perishing."

Taiseñ chalâchala âghaveñ / jeñ kâhiñ jiu nâveñ / teñ to ubhaya yogeñ sambhaveñ / aiseñ jâna // *Jñâneshvâri*.

1 Cf. Satya âtmasvarupa âni kshetra anrita / tayâ dohiñsa adhyâsa hota / kshetrajna kshetrâsi micha mhanata / tiyecheñ jadatva kshetrajnâsi bhâse // Tayâñ pâsuniyâñ sarva hota / teñ teñ sarva kârya jâta samasta / aiseñ tuñ jâna Pârthâ nischita / tuñ tañva samartha Bharatarshabha // Bharatavañshâ madhyeñ rishabha jâna / mhanoni Bharatarshabha mhaneñ tuja lâguna / sañsâra nâshâvayâ yogya hosi tuñ jâna / ati sajnâna yayâ lâgiñ // *Chitsadânandalahari*.

2 Cf. Bhâva kifî bhalatâ / jo jnâna aiseñ pâve Pândusutâ / tyâneñ svakula târileñ tattvatâñ / svakula shreshta to yâ lâgiñ // *Yathârthatadipikâ*.

3 Cf. Nânâ yoniñta dehayoga / tyâñsa kârana kshetra kshetrajna sañyoga / tari kshetra kshetrajna viyoga / kalaneñchi pure // *Yathârthatadipikâ*.

As it is stated in the last verse that the union (*sañyoga*) of the Field-knower with the Field is the cause of re-births, it follows that their disunion or separation (*viyoga*) must produce Freedom. Then, everybody ought to become free, because he knows the material body, which is the Field, and its knower, the Field-knower. He also sees their separation (*viyoga*) as in a dead body. This Knowledge, however, cannot prevent births and deaths. For, he alone¹ is said to see (*sa pashyati*) the separation in question, who sees (*yah pashyati*) the Supreme Lord (*Parameshvaram*²), the indestructible (*avinashyantam*) Personal God, without hands, without feet, abiding alike in all beings (*samam sarveshu³ bhuteshu tishthantam*) who are destroyed (*vinashyatsu⁴*). One must, therefore, see the God of Gods, Who pervades not only living but also dead bodies, just as gold does the ornaments, in order to be able to secure Emancipation. For, the Supreme Lord (*Parameshvara*), the Universal Soul, who is the principal⁵ Field-knower, and of whom

1 Cf. Mhanaje kshetra kshetrajna yâchâ viyoga / tochi pâhela, jo pâhela sarvâtmayoga / kiñ kshetra kshetrajna sañyoga / viyoga dehamâträchâ kalatâñ nâsenâ // *Yathârthadipikâ*.

2 Cf. Kiñ Parameshvara tochi jo Saguna / to na mhanave nirguna / sagunavâchi nirguniñ hu khuna / kiñ sarvajnatva âni kalpakatva srishticheñ // Tyâsahi nase âkâra / saguna hounihi nirâkâra / ye vishayiñ pramâneñ apâra / vinâ chakshu pâhe Shruti mhane // *Yathârthadipikâ*.

3 Cf. He bhutagrâma vishama / vastu yetha sama / ghata mathi vyoma / jiýa pariñ // *Jnâneshvâri*.

4 Cf. Aisiyâ nâshavantâñ bhutâñchyâ thâiñ / eka sama sarvatra ekarupa pâhiñ / pratidehiñ ase anusyuta sarvahi / parinâma nâhiñ janmâdi jayâ // *Chitseadânandalahari*.

Ane vinâshimâñ pana avinâshi.—*Dvivedi*.

Hâ nasatâñ bhutâbhâsu / yetha âtmâ avinâshu / jaisâ keyurâdikîñ kasu / soneyâñchâ // *Jnâneshvâri*.

Yah sa sarveshu bhuteshu nashyatsu na vinashyati—*B.G.VIII.20.*

5 Cf. Tohi kshetrajnachi bimba / kiñ upâdhichâ dharuni avalamba / kshetrajna chidañsha mhanâvi houni pratibimba / mukhya kshetrajna to

the Field-knower known as the Individual Soul is only a reflection, assumes the form of the Field, which is therefore in reality nothing but the proper Field-knower Himself. He, who realizes this, sees the separation of the Field and the Field-knower, *i.e.*, the non-existence of the Field and the existence of the Field-knower alone, and is free from the chains of births and deaths. In the next verse, Shri Krishna says that such a person alone does not slay the Self.

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्यात्मनात्मानं ततो याति परां गतिम् ॥ २८ ॥

"For, seeing the same Lord abiding everywhere alike, he does not destroy the Self by the Self, and thus reaches the highest goal."

The union (*sañyoga*) of the Field-knower with the Field causes births and deaths, which can be easily avoided by seeing their separation (*viyoga*). One who does not do this commits suicide², because, although he is provided with the ship of the human body fully equipped with materials necessary to cross over in safety the ocean of births and deaths, he does not utilize them in the manner shown to him by the Vedas and

vishvātmā // Shavāñita nāhiñ jiva / pari to asc kshetrajna Devādhideva / tyā
kshetrajnācēñ āni kshetrācēñ viyoga vibhava / kale taricha kale viyoga
bodha doghāñchā // Kiū jadahi svayēñ Sarveshvara / strivesha dāvi jaīsā
nara / to nitya nata āni vesha tyāchā nashvara / aiseñ kale, tevhāñ heñ
kale // *Yathārthadipikā*.

1 *OJ.* Kshetra nāhiñ / kshetrajnachi ase—*Yathārthadipikā*.

Vishva nāhiñ Micha āheñ sakhayā tuzi ānare—*Vāmana Pandita*.

2 *OJ.* Kim tena na kritam pāpam chaurenātmāpahārinā / yo'nyathā
santamātmānam anyathā pratipadyate // also :— Asuryānām te loka andhena
tamasāvritāh / tīñste pretyābhigachchhanti yekechātmahanojanāh // *Ish.* 3.

Jo bude taranopāyāvina / tyāteñ ātmaghāti mhanati pravina / manushya
deha naukā sulakshana / pāvoni na tare taricha ātmahatyārā // *Yathārtha-*
dipikā.

Shastras, and gets himself drowned for nothing. Therefore, he who sees the separation (*viyoga*) of the Field-knower from the Field by seeing the principal Field-knower, the Lord of the Universe, abiding everywhere alike (*samam pashyan hi¹ sarvatra sama-vasthitam Ishvaram*), is alone free from the charge of self-destruction (*na hinastyātmānātmānam²*), and thus reaches the highest goal (*tato yāti parām gatim*). So far, the question of *Viyoga* or separation, which is the antidote of *Saṇyoga* or the contact of the Field-knower with the Field, has been dealt with. In the next verse, we are told how to avoid the evil effects of the actions³ which result from this contact.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ २९ ॥

“ He sees indeed who sees that actions in every way are done by Nature alone and likewise that the Self is actionless.”

Here the word *yathā⁴* (as) is understood in the first

1 *OJ.* Dipācheyā kodi jaiseñi / ekachi teja prakāshe / taisā jo asatuchi ase / sarvatra Ishu || Teyā samāteñi Pāndusutā / jiveñi jo dekhe samatā / to maranā āni jīvitā / nāñgave phudā || *Jnāneshvari*.

2 *OJ.* Kiñ kshetra kshetrajna saṇyoga / kari janma maranāchā yoga / mrityu chuke pāhatāñ dohiñchā viyoga / to to pāhe jo sarvatra pāhe Ishvarāteñi || Mhanuni sama sarvatra Parameshvara / tyāteñi pāhe jo tatpara / ātmaghāta na kari tochi nara / parama gatiteñchi to pāve || *Yathārthatadipikā*.

Pari iye dehiñ asatāñ / to naiye chi āpanapeyāñi ghātā / āni sheshiñ Pāndusutā / tetha mile || *Jnāneshvari*.

3 *OJ.* Kiñ joñ kshetra kshetrajna saṇyoga / tyāchi pratikriyā tyāchā viyoga / taisāchā saṇyogā muleñi karmabhoga / pratikriyā tyāchi na bolili || *Yathārthatadipikā*.

4 *OJ.* Kiñ jetheñi tathā / tetheñi āhechi yathā / he vyākarana riti sarvathā / sañshaya nase // Evam artha aisā / prakriticha kartri mhanoni jaisā / pāhe to ātmā akartā mhanonihī taisā / tochi pāhato || *Yathārthatadipikā*.

half of the verse. For, it is not sufficient for the aspirant to see only that all sorts of actions, which take place in this life and which bear fruit in the next (*karmâni kriyamânâni¹ sarvashah*), are done by Nature alone (*prakrityaivacha*). This, he is able to do by means of the Pure Sattva², which too must likewise be realized as the actionless Self (*pashyati tathâtmânam akartâram³*) in order that he may be considered to have secured true sight (*sa pashyati*). Otherwise, seeing the action performed by Nature is also an action in itself. But this double experience is possible⁴ only to him who sees God in all beings, because, then he himself becomes Brahma and is able to realize that the Self is actionless. This, Shri Krishna tells Arjuna in the next two verses.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३० ॥

1 Cf. Âtâñi karmeñ jeñ kiñ kâyâ vâñgmânasikeñ / yeñhiñ tihîñ karuni
ârambhije nîkeñ / sarva prakâreñ karuni niphajati dekheñ / te prakriticha
vishekheñ karitase // *Chitsadânandalahari*.

Ani manobuddhi pramukheñ / karmeñ jiyeñ ashekhoñ / kari prakritichi
jo dekhe / sâcheñ jo gâ // *Jnâneshvare*.

2 Cf. Kiñ kartritva pâhaneñ prakriticheñ / heñhi prakriti sattva
yogeñchi sâcheñ / prakâshakatva mâttra tyâhi sattvâcheñ / to sattâmâttra
âtmâ mhanuni jo pâhe // Tochi dekhe akartritva / anyathâ kartritva prakriti-
cheñ pâhaneñ heñhi kartritva / mhanoni suchavileñ aiseñ tattva / kiñ
sâkshitva dharmâ paratâhi pâhâvâ chidâtmâ // Sattva vritti chinmaya / âtmâ
anubhavi aisâ Shruti nirnaya / tevhâñ te vritti âni âtmâ advaya / evam
akarti tevhâñ te vritti hi // *Yathârthatdipikâ*.

3 Cf. Yetha âtmâ to vothambâ / nenoñ konu—*Jnâneshvare*.

Âtmâ to akriya na kari sarvârthiñ—*Chitsadânandalahari*.

4 Cf. He khunahi tochi pâhe / jo Ishvarâsa sarva bhutîñ pâhatâhe /
âtmaghâtîtvâ to na lâhe / sutatâñ mrityupâsuni // Yâ jnânâhi vâñchuni /
kshetra kshetrajna viyogamâtreyî karuni / mhanati sutoñ mrityu pâsuni / tarî
tyâñsa jnânachi nâhiñ mhanâvēñ // Kiñ kalatâñchi aiseñ sânpade Brahma /
Brahma kalatâñ kale akartritva varma / bhoktayâ kshetrajnâsa to siddha
bhoktritva dharma / kâya to akartâ mhanoni pâhilâ jari // *Yathârthatdipikâ*.

अनादित्वाभिर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौंतेय न करोति न लिप्यते ॥ ३१ ॥

"When he realizes the varieties of entities as existing in Him—the One—alone, and as emanating from that One alone, then he becomes the Brahma. Being beginningless and without qualities, that inexhaustible Supreme Self, though he is embodied, O Kaunteya (Son of Kunti)!, does no act and takes no stain."

There are three aspects of Brahma, so to speak, viz., (1) Impersonal (*Nirguna*), (2) Personal (*Saguna*) and (3) Cosmic (*Triguna*), the first and second being respectively the material and efficient cause of the third. It is necessary to realize Brahma in all these forms, as described by the Shruti in the words '*Nâsadâsinno sadâsittadânim*', '*Satyam jnânamanantam*' and '*Sarvam khalvidam*', respectively. This is also confirmed by the 29th verse of Chapter VII, in which it is said that the seekers of Knowledge know Brahma first and then that it is all (*Te Brahma tadviduh kritsnam*), and also by the 35th verse¹ of Chapter IV, in which Arjuna is asked to secure such Knowledge as would enable him to see all the beings in the Self so that he may be one with God (*Yena² bhutânyasheshena drakshyasyâdtmanyatho Mayi*). "The highest object of religious aspiration", says Ânanda Âchârya in his *Brahmadarsanam*, "is to feel

1 Cf. Anubhava maja kaisâ hoyo to bodha hotâñ, mhanasila tari Pârthâ! sâñgatoñ tuja âtâñ / sakala vividha bhuteñ dekhasi svavarupiñ, tuja Maja maga tehvâñ aikyatâ vishvarupiñ // *Brahmastruti*.

2 Cf. Namo âdirupâ oñkâra svarupâ / vishvâchiyâ bâpâ Pândurangâ // *Tukârâma Mahârâja*.

Kiñ Brahma nirguna / Brahmachi Ishvara saguna / Brahmachi vishva triguna / aiseñ kalela, taricha Brahma kalaleñ // Shrutihi bolati nirguna Brahma / kiñ 'satyam jnânamanantam Brahma' / âni 'sarvam khalvidam Brahma' heñhi Shruti bolati // *Yathârthatadipikâ*.

the Omnipresence of God. He is to be sought and worshipped not only in Himself (*Ishvara*), but also in Soul (*Chit*) and in Matter (*Achit*). In the Gitâ Shri Krishna teaches *Sat Asat Aham*." We are told here, therefore, that when (*yadâ*) a man sees by actual experience (*anupashyati*²) the varied forms of beings (*bhuta prithagbhâvam*³) existing in one (*ekastham*⁴), that is, God alone, and spreading forth from that one alone (*tata evacha⁵ vistâram*), then and then only (*tadâ*) he reaches properly, *i. e.*, becomes, the Brahma (*Brahma sampadyate*⁶). . The Jnâni realizes all this diversified Universe as existing in Brahma, its material cause, just as we see the different earthen vessels in clay or ornaments in gold, and also this varied show as emanating from Brahma, its efficient⁷ cause too, as we see the waves rising from the sea. It is understood,

1 *Oj.* Yarhavîñi tainchi Arjunâ / hoije Brahma sampannâ / jaiñ iyâ bhutâkruti bhinnâ / disati ekiñ // *Jnâneshvare*.

2 *Oj.* Anupashyati mhanaje anulaksheñ karuni ye riti / anubhaveñ pâhato—*Yathârthatdipikâ*.

Aiseñi sadrupâtma svarupâhuni / bhutamâtra atirikta nâhiñ bharvaseni / aiseñi dekhe jo svânubhaveñkaruni / 'anu' vâkhâni aiseñi pada // 'Anu' mhanaje shâstrâchâreñ karuna / upadeshilâ asatâñ paripurna / maga svayeñchi svânubhaveñ jâne âpana / âtmâchi purna vishva heñ sarva // *Chitsadânandalahari*.

3 *Oj.* Tevhâñi nânâ bhutâñchâ vegalâ bhâva / ekâ Ishvariñi dekhe jnâniyâñchâ râva / âui tyâcha pâsunî vistâra mhanaje udbhava / pâhe, tevhâñcha to Brahma pâvato // *Yathârthatdipikâ*.

4 *Oj.* Âtmavedam sarvamiti Shrutiñ.

5 *Oj.* Jaisâ ekâchi purushâpâsuna / svapna vistâra hotase jâna / tohi vichitra aneka vidha purna / kiñ nânâ varna chirtrapatiñi // Taiseñi ekâchi âtmayâ pâsuna / sarva bhutâñchâ vistâra dekhe jo purna / mhanauñi Brahmeñi vâñchuni na dekhe jâna / tevhâñi to sampanna Brahma sampattyâ // *Chitsadânandalahari*.

6 *Oj.* "Baraviyâ prakâreñi pâvato" and "Teñchi houni râhe"—*Yathârthatdipikâ*.

7 *Oj.* Kiñ tyâchapâsuni bhutâñchâ vistâra / mhanatâñ kâranapanâchâ

therefore, that this mass of things finally merges in Brahma as the waves do in the sea. One who thus becomes Brahma, though seated in the body (*sharira-stho'pi*), being without beginning (*anāditvāt*) and without qualities (*nirgunatvāt*), as the inexhaustible Supreme Self (*Paramātmāyam avyayah¹*), acts not (*na karoti*) and is not stained (*na lipyate*). That which has beginning, comes in the domain of the three qualities, where lies all the doing. He, who is beginningless, is also qualityless, and has therefore got nothing to do with actions. The Individual² Soul also does not act, but, because he enjoys, he is stained (*lipta*) on account of his vehicle (*upādhi*). Such is not the case with this Paramātmā or Supreme Self in the body, who is never stained (*na lipyate*). In the next verse, Shri Krishna tells, by means of a simile, the reason³ of this difference between the Individual Soul and the Universal Soul.

यथा सर्वगतं सौक्षम्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३२ ॥

dusarā vichāra / dākhavi yethēñ Jagadādhāra / kiñ taranga vistāra sindhu-pāsunī // *Yathārthatadipikā*.

Aham sarvasya prabhavo / Mattah sarvam pravartate—*B. G. X. 3.*

1 Cf. Mhane Paramātmā mhanipe / to aisā jāna svarupeñ / jalil jaleñ na simpe / surya jaisā // *Jnāneshvari*.

Tari 'ayam' shabdeñ hā aparoksha jāna / paramātmā parameshvareñsiñ abhinna / pratyagātmā mhanati jyālāguna / avyaya to jāna nāhiñ vināshu // *Chitsadānandalahari*.

2 Cf. Jyāsa ādi teñ triguna / triguniñcha kartepana / jo anādi to nirguna / karaneñchi sarvathā ghadenā tayālā // Ātāñ kshetrajna chidañsha dehiñ / upādhi vāñchuni kartā navhe tohi / tari bhogito sarva kāñhiñ / lipta upādhi-yogeñ hotase aisā // *Yathārthatadipikā*.

3 Cf. Ātāñ kshetrajna kāñ lipta ? / āni anādi, nirguna ātmā kāñ alipta ? / āni dehiñ alipta kaisa ? heñhi ati gupta / drishtāntamukheñ suchavito yā shlokiñ // *Yathārthatadipikā*.

**" As the all-pervading space by reason of its subtlety
is unsoiled, so the Self seated everywhere in the
body is unstained."**

By saying¹ that the Self (*âtmâ*) sitting everywhere in all the bodies (*sarvatrâvasthito dehe*) is not stained (*nopalipyate*), the Blessed Lord implies² that its reflection, the Individual Soul, is stained³ by the enjoyment of pleasure and suffering of pain. This is proved by the simile⁴ of the all-pervading space (*sarvagatam âkâsham*), which is not affected (*nopalipyate*) by contact through subtleness (*saukshmyât*), as is its reflection in a vessel filled with water. In illustration of this position of the Self in the body, Swâmi Vidyâranya in his *Panchadashi* gives another simile, *viz.*, that of sugar or lime-juice, which, without being affected by the flour or water mixed with them, maintain intact their own qualities of sweeteness or sourness. It is evident, therefore, that one, who is beginningless and qualityless, is stainless and necessarily actionless. But, how can the Self be called actionless⁵, when it is he who manifests the material body? The doubt is solved, in the next verse, by the help of another simile.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३३ ॥

1 Cf. Taisâ sarvatra sarva dehiñ / âtmâ asatuchi ase pâhiñ / pari sanga dosheñ ekeñ hiñ / liptu nohe // *Jnânesvari*.

2 Cf. Jaisâ âkâsha sarvagata / taisâ lipta navhe mhane Bhagavanta / yâ bhâveñ kiñ jalîñ avakâsha jo pratibimbita / to jalasangeñ hâlatâñ lipta dise // *Yathârthatadipikâ*.

3 Cf. Liptatva yâcheñ gavase / sukhaduhkha bhogiñ—*Yathârthatadipikâ*.

4 Cf. Jaiseñ kiñ heiñ sarvatra ase gagana / vyâpaka sukshma asanga paripurna / pari teñ konhâsiñ sambandha na pave jâna / na limpe kâsenâ konhâcheni // *Uchitsadînandalahari*.

5 Cf. Âtâñ lipta navhe, na kari kriyâ / tathâpi deha jada, tayâ / prakâshi, tevhâñ akriyâ / he kriyâ toñ lâgali // *Yathârthatadipikâ*.

“ As the one Sun illuminates all this world, so the Lord of the Field, O Bhârata (Descendant of Bharata), illuminates the whole Field.”

The meaning is that, as (*yathâ*) the one sun (*ekah ravih*) lights up (*prakâshayati*) this entire Universe (*kritsnam lokamimam*) and is not affected¹ by the deeds of merit and sin done by the people who take advantage of his light, so (*tathâ*) is the Lord of the Field (*kshetri*) quite aloof, when he illuminates or manifests the whole Field (*kshetram kritsnam prakâshayati*²). In the next verse, which is the last of this Chapter, Shri Krishna gives its substance³ and mentions the fruit of the Knowledge imparted in it.

क्षेत्रक्षेत्रज्ञयोरेवमंतरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्योति ते परम् ॥ ३४ ॥
इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभागयोगो नाम
त्रयोदशोऽध्यायः ॥ १३ ॥

“ Those who, with the eye of Knowledge, thus realize the difference between the Field and the Field-knower and the liberation⁴ from material tendencies,

1 Cf. Suryo yathâ sarva lokasya chakshur na lipyate châkshushairbhâya doshaih / ekastathâ sarvabutâtârâtma na lipyate loka duhkhenâ bâhyah // *Kath. 5. 11.*

Tari suryâchâ prakâsheñi loka / kariti pâpa âni punyahi punyashloka / donhi goshtisa avaloka / suryâchi karitâñi // Parantu lipta to hoinâ / agâ! pâheñi Bharata vañshotpannâ! / prakâshuni sarvâñi rupâñi nânâ / svayeñi akartâ alipta // *Yathârthatdipikâ.*

2 Cf. Etha kshetrajnu taisâ / prakâshaku kshetrâbhâsâ—*Jnâneshvare.*

3 Cf. Sakala adhyâyâchâ mathitârthu / to ekâ shlokeñi bole Lakshmi-kântu / tayâcheñi phala hi svayeñi sâñgatu / datta chittu pariyesâ // *Chitesadânandalahari.*

Ekandara sarva prakaranâchâ hâ upasañhâra âhe.—*Gitârahasya,*

4 Cf. Jadatva bhuta sañskâra soduñ jânati—*Samashloki.*

reach the Supreme (Goal). Thus ends the Thirteenth Chapter entitled 'The Yoga of the distinction between the Field and the Field-knower' in the dialogue between Shri Krishna and Arjuna on the Yoga Philosophy of the Knowledge of the Eternal in the glorious Upanishads of the Bhagavad-Gitâ.

The Field-knower (*kshetrajna*¹) spoken of here is the beginningless, stainless and actionless Purushah, the Self, and the Field (*kshetra*²) is Nature (*Prakritih*). Those, who see the difference (*antaram*) between them thus (*evam*³) with the eye of Knowledge (*jñâna chakshushâ*⁴), that is, those who realize all to be the Self, and by constant meditation get rid of all material tendencies (*bhuta*⁵ *prakriti mokshancha*), reach the Supreme (*yânti te param*). The meaning of this in plain language is that those who acquire Vyatireka and Anvaya Knowledges, and who, by sufficient practice of seeing the Self in all movable and immovable things, make their Reason steady, secure the highest goal. This is the purport of the Thirteenth Chapter.

The Field (*Kshetram*), Knowledge (*Jñânam*) and the object to be known (*Jneyam*), referred to in the eighteenth verse, the Knowledge of which is said to

1 *Oj.* Evancha jo alsâ anâdi, alipta, akartâ / tyâcha kshetrajnâchi yethenâ vârtâ—*Yathârthatadipikâ*.

2 *Oj.* Prakriti kshetra bole Sarvajna—*Yathârthatadipikâ*.

3 *Oj.* Evam mhanije yâ prakâreñ / antara dohîficheñ jânati bareñ / kîñ prastutiñ Myâñ Sarveshvareñ / bolileñ je riti // *Yathârthatadipikâ*.

4 *Oj.* Sarvâtmavata drishticha jnânachakshu—*Yathârthatadipikâ*.

Ena bhutânyasheshena drakshyasyâtmanyatho Mayi—*B. G. IV. 35.*

5 *Oj.* Tevhâñ apunarâvritti sthâna / kîñ bimbe heñ jnâna / teñ bimbe, karitâñ dhyâna, chitsamudra drishtiñ charâchara tarangâncheñ // Tevhâñ jadatva sañskâra, mode dhyâtâñ aiseñ vârafivâra / sâkâriñ dise eka nirâkâra / to mhanâvâ moksha bhuta prakriti pâsunî // *Yathârthatadipikâ*.

Destruction of the nature of all entities—*Telang*, i.e., the realization of its non-existence resulting from true Knowledge of the Self.

enable the Lovers of the Personal God to assume His form (*Madbhakta etadvijnâya Madbhâvâyopapadyate*), are explained by Shri Shankarâchârya in a beautiful verse¹ by means of a simile which is quite familiar to Hindu Vedantists. He calls this body (*Idam shariram—XIII. I.*) as the Holy City of Benares (*Kâshi kshetram*), because it gives its dwellers an opportunity of Salvation; the Vyatireka and Anvaya Knowledges (*Adhyâtma jnâna nityatvam tattvajnânârtha darshanam—XIII. II*) as the river Ganges (*Jnâna Gangâ*), because they enable the Jnânis to wash off their sins of Sanchita and Kriyamâna; the unadulterated Love of the Personal God or Chittâ-Chaitanya Yoga (*Mayichânanya yogena bhaktiravyabhi-chârini—XIII. 10.*), accompanied by Faith in the Bhâgavata Dharma, as Gayâ (*Bhakti shraddhâ Gayeyam*), where balls of rice are offered as sacrifice in honour of the dead ancestors to the Vishnupâda (Foot-print of Vishnu), because they are the only means to secure His Eternal Companionship after the death of their physical body; and the worship of the Preceptor (*Âchâryopâsanam*) as Prayâga (*Nija Guru charana dhyâna yogah Prayâgah*), modern Allahabad, where the three rivers Ganges, Yamunâ and Sarasvati meet, because it helps the aspirant to make the Reason² steady. The necessity of doing even the lowest menial service to the Preceptor is evident from the example³

1 Cf. Kâshi kshetram shariram, tribhuvana janani pâvani Jnâna Gangâ / Bhaktih shraddhâ Gayeyam, nijaguru charana dhyâna yogah Prayâgah // Vishveshoyam turiyah sakala janamanah sâkshibhuto'ntarâtmâ / dehe sarvam madiye yadi vasati punastirthamanyat kimasti //

2 Cf. Gurupâsuni ghyâveñi jnâna / maga to Ishvara mhanuni tyâcheñi bhajana / tyâ bhajaneñi bânatase samâdhâna / jeñi upadeshileñi teñi jnânsachi bimbateñi Shruti mhane // *Yathârthatdipikâ*.

3 Cf. Gurusevina vâñchuni viphala jineñi yâñta vâñkadeñi kâya / Shuka sâñge bhâgavilâ Krishneñi vâhuni lâñkadeñi kâya // *Moropanta*.

set by the Blessed Lord Himself when He brought on His tender head a heavy load of firewood from the jungle, required by the wife of His Guru. The great Muni Vasishtha tells¹ Shri Rama that, unless we bathe in the dust of the Preceptor's Feet, we can never expect our Reason to touch the Self. Under such circumstances, who would be so unwise as to grudge any kind of service to the Preceptor, through Whose Full Grace alone the Disciple realizes² God in the Universe? But, to be able to serve Him in this way when He is present, and to worship Him in everything we see when He is away from us, is even a boon which can be acquired solely by His Grace³. Lastly, the Great Âchârya calls the 'Jneyam' to be 'Vishveshvara' or Lord of the Universe, (*Vishvesho'yam turiyah sakala janamanah sâkshibhuto 'ntarâtmâ dehe sarvam &c.*), because He is the Self who dwells in the body (*Paramâtmeti châpyukto dehe'smin purushah parah—XIII. 22*).

The two parts, of which the 'Dharmâmrta' or Cosmic Spirit spoken of in the last verse of Chapter XII is composed, are :—(1) 'Dharma' or Nature (*Prakritih*), the embodiment of which is the Field⁴ (*Kshetra*) and (2) 'Amrita' or Spirit (*Purushah*), also called the Field-knower (*Kshetrajna*). The former, according to

1 *Oj. Agâ ! Sadguruchi charana dhuli / tenefî na kari jañiva âñgholi / jañiva buddhi svarupâ javali / kone kâliñ na jâya, Râmâ // Ranganâthi Yogavâsishtha.*

2 *Oj. Sadguruchi kripâ zâliyâ purna / janachi hoyâ Janârdana / maga jana vana vijana / bhinnâbhinna bhâsenâ // Ekanâthi Bhâgavata.*

3 *Oj. Sevesi yogyatâ ye ritichi / heñhi kripâ Shri Guruchi / adbhu ta shakti sukha surataruchi / smaroni vandâveñi kshanakshanâ sapremeñ // Heñhi bolîñ kâya bolâveñi ? / shikavinâreñi kâya shikavâveñi ? / premeñi bhajoni pahâveñi / zarâ lâgatâñ phutati ukalyâ âpoâpa // Yathârthatadipikâ.*

4 *Oj. Kiñ dharma titake prakriti / kshetra jichi âkriti—Yathârtha-dipikâ.*

the Sâṅkhyâ¹ Philosophy, is made up of (1) *Mula Prakritih* or *Shuddha Satva* (Pure Reason), (2) *Trigr̥nātmaka Sapta Vikritayah* (seven changes of the three qualities), viz., the five principal elements, Reason and Egoism and (3) *Shodasha vikârâḥ* (sixteen modifications) produced from them, viz., the ten senses of perception and action, the five sense-objects and mind, all 24 of which are included in the verse ‘*Mahâbhutânyahankâro.....indriyagocharâḥ*—XIII. 5. The latter is of two kinds, the Universal Soul (‘*Kshetrajna*’ proper, or ‘*Jneyam*’, the object to be known) and His reflection the Individual Soul, also called ‘*Kshetrajna*’, both of whom are in this body (*Paramâtmeti châpyukto dehe'smin purushah parah*—XIII. 22). The marks of the Knowledge (*Jnânam*) of the Field-knower (*Kshetrajna* or *Jneyam*) are eighteen (*Amânitvam.....ajnânam yadato'nyathâ*—XIII. 7-II) only, everything else being Ignorance. Nature (*Prakritih*) does all actions (*Prakrityaivacha karmâni kriyamânâni sarvashah*—XIII. 29) and the Spirit (*Purushah*) living in Nature, who is called the Individual Soul, enjoys their fruits (*Prakritisthohi bhunkte prakritijân gunân*—XIII. 21), but the Spirit (*Purushah*) called the Universal Soul, who is also in the body (*Kshetra*), does no act and takes no stain (*Sharirastho'pi na karoti na lipyate*—XIII. 31).

The Lover of God, who knows all these things, realizes the separation (*Viyoga*) of the Field-knower² from the Field, i. e., that the Field is the Field-knower Himself, and becomes fit to assume His form (*Iti*

1 *Og.* “*Mulaprakritirvikritir mahadâdhyâḥ prakritivikritayah sapta / shodashakascha vikâro na prakritirna vikritih purushah //*”

2 *Og.* *Kalatâñ aisâ sarvâtmâ yoga / tute kshetra kshetrajna sañyoga / pâhe aisâ kshetra kshetrajna viyoga / tochi, jo samadrishti sarvatra pâhe Ishvarâteñ // Yathârthatadipikâ.*

kshetram.....Madbhâvâyopapadyate XIII. 18). Other mortals regard themselves to be the Field, which notion or feeling is termed the *Sañyoga* (union) of the Field and the Field-knower, and are fettered by the chains of births and deaths (*Yâvat sanjâyate.....Bharatarshabha—XIII. 26*). To prevent this evil, Shri Sadguru offers the following prayer¹ to the Merciful Lord on behalf of the ignorant Souls :—

“ O Master of this *Mâyâ* (Mâdhava)!, pray do not bring me again in contact with this body. It is on account of this body that human beings have to suffer pain. In the company of this body I feel that I am myself the body. Then, by this contact, the mind fosters an attachment to objects. The association of objects causes my Reason to forget Thee, which has become the seed of woe to me! Breathe in me uninterrupted Love for Thee, because that is the only way to destroy the miseries of this world. *Shankara* beseeches Thee, O Nârâyana (Supreme Support of all beings)!, with feelings of Love to bestow on him that holiest Love called Parâ Bhakti (*Vâsudevah sarvamiti*).”

In the next Chapter, Shri Krishna gives details of the Knowledge of the qualities of Nature, referred to in the 23rd verse (*Vetti purusham prakritincha gunaih saha*), as also of the fruit of Emancipation, which its practice produces, and of that of Transmigration, which its ignorance entails.

1 Cf. Nako nako maja deha sanga deuñ Mâdhavâ! / deha yogen duhkha bhoga hoti mânavâ // Deha sangenî micha deha vâtateñ malâ / yâ muleñchi vîshaya priti jadali mânasâ // Vishaya sangenî buddhi mâzi visarali Tulâ / hefichi anarthâsi mula zâleñ kiñ malâ // Akhandita prema Tuzâ de Dayâ-ghanâ! / hâchi eka kharâ upâya bhava duhkha bhanjanâ // *Shankara* Tuzi premabhâveñ bhâki karunâ / bhakti Tuzi ati pavitra deiñ Nârâyânâ! //

CHAPTER XIV

(CHATURDASHO'DHYÂYAH)

SYNOPSIS.—After mentioning the principal facts regarding Spirit (Purusha) and Nature (Prakriti) in the last Chapter, Shri Krishna proceeds to give in this Chapter details about the qualities of Nature, as the Knowledge is necessary for making the Reason of the aspirant steady and for securing Nirguna Mukti (Parâm siddhim ito gatâh—XIV. 1) to the Worshippers of the Impersonal Brahma and also Saguna Mukti (Mama sâdharmañyamâgatâh—XIV. 2) to the Lovers of the Personal God. The Personal God reflects Himself in the Mahattattva and thence, first, all the elements¹ are born (Sambhavah sarva bhutânâm tato bhavati—XIV. 3), and then the bodies are produced in all the wombs such as those of Gods, men, beasts, etc. (Sarva yonishu murtayah sambhavanti yâh—XIV. 4). Sattva binds the Individual Soul with the love of happiness and that of Knowledge (Sukha sangena jnâna sangena—XIV. 6), Rajas with the love of action (Karma sangena—XIV. 7) and Tamas with heedlessness, indolence and sleep (Pramâddâlasya nîdrâbhîh—XIV. 8). When Impure Sattva is developed in the body, the result is knowledge of the

¹ *Oj. Jaisi tattvânci taśiccha bhutânci janani i prathama tattva mahattattvachi mhanuni—Yathârthatdipikâ.*

senses and their objects (*Prakâsha*), and when the Sattva developed is pure, Self-realization (*Jnânam*) is the result. When Rajas is developed, avarice (*Lobha*), energy (*Pravrittih*), undertaking of actions (*Ârambhah karmanâm*), restlessness (*Ashamah*) and desire (*Sprihâ*) arise, and when Tâmas is developed, darkness (*Aprakâsho*), dullness (*Apravrittih*), heedlessness (*Pramâdo*) and delusion (*Mohah*) are visible. If the embodied encounters death when Sattva is predominant, he goes to the spotless worlds (*Lokânamalân*), such as *Mahar janah tapah satyam* (*Urdhvam*), and is born again in the family of the *Jnânis*. Dying in Rajas, he goes to Svarga (*Madhye*) and returns among those who are attached to action (*Karmasangishu*), and if dissolved in Tamas, he is born in the wombs of the ignorant (*Mudha yonishu*), that is, lower creatures, such as beasts, birds, etc. (*Adho*). When the seer, however, perceives no agent other than the qualities (*Nânyam gunebhyah kartâram yadâ drashta'nupashyati*), and knowing the one beyond the qualities (*Gunebhyashcha param vetti*) enjoys Living-Freedom (*Amritamashnute*), he assumes the Form of the Personal God (*Madbhâvam so'dhigachchhati—XIV. 19*) after death. Arjuna puts, at this stage, three questions about the surmounter of the qualities (*Gunâtitah*), which are answered thus:— (1st) Light, Energy and Delusion (*Prakâshancha pravrittincha mohamevacha—XIV. 22*) are the signs by which he recognises the qualities of Sattva, Rajas and Tamas ; (2nd)

he being perfect does not hate worldly duties, nor is he anxious to withdraw from the worldly objects (Na dveshti sampravrittâni na nivrittâni kânkshati—XIV. 22), but sits like one unconcerned (Udâsinavadâsino), undisturbed by the qualities (Gunairyo na vichâlyate), saying ' These be the qualities ' (Gunâ vartanta ityeva—XIV. 23), and remains steady (Avatishthati) and does not trouble himself about them (Nengate); and (3rd) being self-centred (Svasthah), he is fearless (Dhirah) and the same amidst pleasure and pain (Sama duhkha sukhah), things agreeable and disagreeable (Priyâpriyo), praise and dispraise (Nindâtma sañstutih), honour and dishonour (Mânâpamânayoh), friend and foe (Mitrâripakshayoh—XIV. 25), and to him a clod, a stone and gold are all one (Sama loshtâshmakâñchanah—XIV. 24). The easiest way of securing this state of mind as well as Saguna Mukti is the Worship of the Personal God after Self-realization (Mâñcha yo'vyabhi-chârena bhakti yogena sevate sa gunân samatityaitân Brahma bhuyâya kalpate). For, the Personal God is the embodiment of the Vedas (Brahmano), of the Nirguna and Saguna Muktis (Amritasyâvyayasyacha), of the Bhâgavata Dharma (Shâshvatasya dharmasya) and of the Eternal Bliss (Sukhasyaikântikasya).

O Lord of this Universe ! O Giver of Knowledge, Love and Freedom ! O Thou Who art without qualities, Who hast Himself become the qualities and Who art beyond qualities ! O Merciful Father ! Help us, Thy poor ignorant children, in understanding clearly the differences

of the qualities of Nature which Thou hast been pleased to explain in this Fourteenth Chapter and in utilizing the Knowledge in our daily life, so that, by watching the qualities as spectators, we may be able to (1) secure *Nivritti* (separation from the world) in *Pravritti* (active worldly life), (2) avoid the unpleasantness produced by the enjoyment of pleasure and the suffering of pain, which are the results of the actions done by us in past lives, and (3) make our Reason steady¹! We ask this favour, because Thou hast said in the 33rd verse of Chapter III that even the man of Knowledge has to act in conformity with his Prârabdha (*Sadrisham cheshtate svasyâh prakriter jnânavânapi*), which is unavoidable, and also because Thou hast said in the 23rd verse of Chapter XIII that he who knows in the manner Thou hast described, both Spirit and Nature *with its qualities*, is not born again (*Ya evam vetti Purusham Prakritincha gunaih saha na sa bhuyobhijâyate*). It strikes us, through Thy Grace, O Beloved Master!, that it was Arjuna's failure or omission to make Thee a request similar to the one we have made above, amidst the joy of the wonderful Knowledge he received, that upset² him altogether when his dear son Abhimanyu died in the battle. Thou hast spoken³ to Uddhava in Shri Bhâgavata that whoever enjoys Thy Full Grace does not forget Thee even while he is enjoying his Prârabdha. Thou art of the nature of the Kalpavriksha, ready

1 *OJ.* Jo gunâteñi jâne / tyâsa gunaprakâshakâchi khuna bâne / aishâ shravaneñchi shâhane / pakva jnâni jâle sarvahi // *Yathârthatadipikâ*.

2 *OJ.* Abhimanyu nâma putra maraniñ / dekhela prârabdhabhoginî gunânchi karani / sâbhimâna mâtîla raniñ / Jayadrathâteñi na hotâñ surya asta // *Yathârthatadipikâ*.

3 *OJ.* Mâze kripocheñi lakshana / prâpta vishaya bhogitâñ jâna / na tute Mâzeñi anusandhâna / purna kripâ jâna yâ nâniva // *Ekanâthi Bhâgavata*.

to fulfil the wishes of those who ask. If we, however, do not want to take the trouble of even opening our lips, it is our fault and not Thine, O sweet Lord!

One may acquire Knowledge of the Self through the Grace of the Preceptor, but until the material tendencies of hundreds and thousands of lives are destroyed, the Knowledge does not become perfect. When the aspirant understands, therefore, the nature of the *Purusha* (Spirit) called *Kshetrajna* (Field-knower) or the Individual Soul, he sees that this reflection of his, and not himself, is the real enjoyer¹ of fruits. In the same way, when he understands the qualities² of the *Prakriti* (Nature), he sees that he is a mere spectator and not the doer of actions. Thus, his Reason becomes steady. Shri Krishna, therefore, tells Arjuna, in the first verse of this Chapter, that He wishes to repeat in detail the important Knowledge that He has already imparted to him.

**श्रीभगवानुवाच—परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥**

“ I will declare again the Knowledge beyond this (Nature), the best of (all sorts of) Knowledge, having gained which, all sages have attained to perfection beyond Nature.”

When the Blessed Lord says ‘I will declare again’

1 Cf. Tetheñi āpaleñi bhoktepana / ude kalatāñi chidañshhācheñi lakshana / āni kalatāñi vegaleñi tinhī guna / akartepana āpaleñi sāmpade // *Yathārtha dipikā*.

Kārya kārana kartritve hetuh prakritiruchyate / purushah sukha-duhkhanām bhoktritve heturuchyate // *B. G. XIII. 20.*

2 Cf. Prārabdheñi bhogi pravritti / tetheñi sākshi houni lakshī gunācbyā vritti / toñi tyā pravrittīñtaiḥ nivritti sāmpade tayā // Kiñ prārabdhahi prakriti dharma / ‘buddhi karmānusārini’ heñi varma / te buddhi, indriyeñ, bhoga karma / sarvahī prakriti āpana akartā heñi pāhe // Āni bhoga pratyayā lālā / to jāne kiñ heñi bhoktritva āpalyā pratibimbālā / bhogunihi abhuktā mhanāveñi tayālā / āni akartā kārunihi // *Yathārtha dipikā*.

(*bhuyah pravakshyāmi*), He means He wants to repeat what He has already spoken in the previous¹ Chapter. The Knowledge (*jñānam*) He is going to declare is beyond (*param*²) this (*ito*) Nature, which is in the form of the body. The object of repeating the Knowledge here is that, unless the aspirant, after Self-realization, watches constantly as a spectator, how each of the three qualities³ fetters, he would not be convinced of the fact that he is not the doer of actions and his Reason would not become steady. The Knowledge is said to be the best of all kinds of knowledge (*jñānānām jñānamuttamam*), because, possessing which (*yajjnātvā*), all the Jñānis who devote themselves to meditation (*sarve munayah*⁴), that is, who see that they are unstained and actionless while their Prārabdha is working, have reached perfection beyond Nature⁵ (*parām siddhim gatāh*). This is Nirguna Mukti⁶ or Sāyujyatā.

1 *OJ.* Kiū punhā sāṅgatoū tujalā / jeū boliloū purvādhyaāñita—*Yathārthatadipikā*.

2 *OJ.* 'Ito' mhanaje yā dehādirupā prakriti pāsunī / 'param' mhanije parateū ye riti karuni—*Yathārthatadipikā*.

3 *OJ.* Kiū prakriticha sarva kari / mi akartā sākshi yā pari / jnāni na pāhe, toñivari / akartātmatva bānenū // Kone riti kona guna / baddha karito ? he khuna / jānoni pāhe drashtā tyāñchā nipuna / tari to akartā lipta navhe//*Yathārthatadipikā*.

Guna te kaise keti / bādhati kavanāū riti / nātari gunātitifū / chinhukāi // Evam yeyā āghaveyā / arthā rupa karāveyā / visho etha chaudāveyā / adhyāyāsi // *Jñānachvari*.

4 *OJ.* Jeū jnāna anushthuni mananashila je yati—*Chitseadānandalahari*.

Kiū mananashila te muni / ātmā olakhoni vartati mananiū / prārabdhabhogifū karmiū hi te jnāni / yā jnāneū pāhati abhoktepana, akartepana //*Yathārthatadipikā*.

5 *OJ.* Kiū *parā siddhi* mhanije je prakriti parati—*Yathārthatadipikā*.

6 *OJ.* Moksha aisefū siddhiteū mhanati—*Chitseadānandalahari*.

Arthāt nirvikalpa kaivalya moksha.—*Dvivedi*.

Prastutifū yā jnānācheū phala / moksha nirguna kevala / āyakoni chittifū talamala / upajali Arjunāchyā // Kiū potāū gunātita mukti / sattva

It is thus described in the *Muktikopanishad*—“The twice-born, who, according to the path opened by the teacher, meditates upon My immutable reality, attains *Sâyujya* (absorption) into Me like the caterpillar into the wasp. This is the Sâyujya Salvation which is productive of Brahmic bliss and auspicious.” In it the Sattva of the Jnâni merges in Brahma. One of the most revered of Sufis, Jalalluddin Rumi, referring to it says “If a man dies into the ocean of Deity what does he become? As a drop which falls from the clouds into the sea.” Hearing this, Arjuna, who did not care for Freedom¹ without Love, became restless, because there, he thought, for want of Sattva, he would miss the Love of the Personal God. Shri Krishna consoles him by saying, in the next verse, that Saguna Mukti is also the fruit of this very Knowledge.

इदं ज्ञानसुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायते प्रलये न व्यथंति च ॥ २ ॥

“Resorting to this Knowledge (also), they rise to fellowship with Me ; they are not re-born even at the creation (of the Universe) and are not afflicted at its dissolution,”

The Master of Masters says here, for the satisfaction of His favourite Disciple, that having taken refuge in this same Knowledge by the constant remembrance² that

nuratâñ kaiñchi bhakti ? / sarvâtmâ bhâveñ anurakti / saguna charanî
maga kaifichi tetheñi // Yâ bhâveñ vivhala / bhaktâsa dekhe Ghananila/
mhanoni yâcha jnânâcheñi phala / saguna muktihi mhanatase yâ shlokiñ //
Yathârthatadipika.

1 *Of.* Nalage to moksha maja Sâyujyatâ / nâvade he vârtâ shunyâkârî //
Shri Tukârâma.

2 *Of.* Jnâniyâcheñi smarana / nirgunañchi Saguna murti sphurana /
âtmâ nirguna antahkarana / deha jitâñicha pâve sagunatâ // Jale mena ote
rasa / âyati murti padatâñ musa / deha padatâñ mânasa / Bhagavadrupa
karaneñchi nalage // Âtmapriti sahaja / tochi âtmâ vâte Adhokshaja / taricha

the Self is no other than the Personal God Himself (*idam jnānamupāshṛitya*), the Jnānis have assumed Divine Identity (*Mama¹ sādharmyamāgatāh²*), i. e., have secured the Form of the Personal God as well as His experience³ of Brahmic Bliss and eternal company in His Supreme Abode. This idea of Saguna⁴ Mukti is expressed by the Shruti ‘*Yadā pashyan pashyate rukmavarnam*’, quoted before, in the words ‘*paramam sāmyamupaiti divyam*’, as the fruit of the Worship of the Personal God even after Self-realization. When Arjuna heard this, a doubt⁵ arose in his mind that, as the Form of the Personal God also disappears at the time of the destruction of the Universe, the forms of the Jnāni Bhaktas must also then necessarily perish and they cannot but take re-birth when the worlds

bhakti nirdosha nirvājā / ātma sākshātkāra bhajaniūhi // Hā sadā smarana bhaktiyoga / ghade, taricha hotāñi karmaja dehāchā tyāga / ghade smarana sañiyoga / ātmaveñ Saguna murtichā // *Yathārthatadipikā*.

1 *Of Ishvari māyechā dharina / aisā kiñ akhanda āpana, Brahma / Māzeñi sādharmya pāvale mhane Sarvottama / yā bhāveñ karuni // Aisi sādharmyatā jayā / Bhagavadrupa deha tayā—Yathārthatadipikā.*

2 It includes *Sārupya, Sāmipyā, Sālokya* and *Sāryāya*.

3 *Of Purushāchā purushārtha hāchi / nihshesha nivritti hoye dukhāchā / āni prāpti miratishaya sukhāchā / vyakti hechī purushārtha // Ranganāthi Yogavāsishtā.*

4 *Of Release is not obliteration of individuality for all eternity, but a state of blissful freedom of the Soul with a distinct existence in the presence of God.—Indian Philosophy by Prof. S. Radhākrishnan.*

5 *Of Ishvarā deha nasati sarvathā / tetheñi mukta dehadhārīyāñchi kāya kathā? / tevhāñi pralayakāliñi pralayāchi vyathā / tehi pāvata asatila // Pralayiñ nāsha jyāñilā / srishtikāliñi utpattihi lāgalicha tyāñilā / moksha kaisā mhanāvā jīlā / aislyāñsa // Yathārthatadipikā.*

Haricharana seve paratā / thāva nāhiñi paramārtha / mithyā moksha sāyujyatā / hānati lātā Haribhakta paiñ // Hātiñ jodalyā Haricharana / bhaktāñi nāhiñ jānmamarana / yā paratā paramārtha kona / abhāgya jana na māniti heñ // Thijaleñ vigharaleñ tupa dekha / taiseñ saguna nirguna donhi eka / svayeñ jānati Harisevaka / nenati nāstika Vedabāhya je // Ekanāthi Bhāgavata.

are born. How can we, then, call them free? This question is solved by saying that they are not reborn even at the creation of the Universe (*sarge'pi nopalajâyante¹*) and are not afflicted at its dissolution (*pralaye na vyathanti-chā²*). The point may be explained by a simile. When a person goes to sleep we never believe that he is dead, nor do we ever say that he is born when he comes out of it. In the same way, at the time of the dissolution of the Universe, the forms of Shuddha Sattva of the Personal God as well as of the Bhaktas merge in the Impersonal Brahma, and afterwards they appear again at its creation. It would be as absurd to say that they are disturbed by the world's doom as it would be to suspect that a man going to bed is suffering from the pangs of death. Just as, when a wise man awakes³, his wisdom is visible, so, when the Lord of the Universe rises from His sleep (*Yoga nidrā*), the Vaikuntha and its residents also make their appearance. It may be mentioned here that this Anâdi or Eternal Vaikuntha of Shuddha⁴ Sattva, which was shown to Brahmadeva on the very first day of his birth, is different⁵ from the *Nutana* or

1 Cf. Aiseñi Matsvarupa te pâvoni / mâgute garbhavâsa na pâvati bharavaseni—*Uchitsadânandalahari*.

2 Cf. Pralayamâñi nâsha pamyâni 'vyathâ' temane lâgatâfî nathi.—*Dvivedi*.

3 Cf. Jâgâ hotâñi chatura / châturya tyâcheñi pâve jâgara / taisâ yoganidrepâsuni Mi Sarveshvara / uthatâñi pragatati Vaikuntha âni Vaikunthavâsihi // *Yathârthadipikâ*.

4 Cf. It is Shuddha Sattva—a substance different from matter and not subject to its qualities. It is also called *Svachchha Dravya* and *Nitya Vibhuti*. This goes to form the Vaikuntha, the world of the Lord and the bodies of Vishnu and Muktas.—*Life and Teachings of Shri Râmânuj-âchârya*.

5 Cf. Tyâ Raivata nâmaka manvantariñ / Vikunthâputra Vaikuntha Hari / Shri prârthaneñ karuni kari / Vaikuntha loka // Aiseñi purâneñ bolati / âni tiñchi aiseñi mhanati / kiñ Vaikuntha dâvi Shripati / Brahmayâsa

New Vaikuntha specially created by Vaikuntha, the son of Vikunthâ, at the request of Shri Lakshmi, during the Raivata Manvantara in the fifty-first year of Brahmâ's life, for the benefit of the ignorant devotees. It was from the latter Vaikuntha that the gate-keepers (*Dvârapâla*) Jaya Vijaya, mentioned in the Padma Purana, were ousted. Those who do not possess Knowledge of the Self and yet who always engage themselves in the worship of the image of the Personal God, naturally think of Him at the moment of death and assume His Form in the new transient Vaikuntha by that same immutable Law¹ of Nature, by which the worshippers of other Gods assume² their forms in their respective worlds. The Anâdi Vaikuntha is meant only for the Wise Lovers (*Jnâni Bhaktas*). In connection with it, says the *Light of the Avestâ and the Gâthas*, "finally, the goal towards which the aspirant has to gird up his loins to march, is in the clearest terms shown to be the chosen abode of Ahura Himself and no less. Yea, the Gâthas do not stop short at any intervening heavenly stage, however immeasurably and magnificently superior to man's state, as of the Gods of the Hindus and the Greeks." Now, it is stated, in the 31st verse³ of the last Chapter, that the Paramâtmâ living in the body, being beginningless and qualityless,

pahilecha divasiü tayâchyâ // Vaikuntha loka doni / eka anâdi, eka nutana
mhanoni / chyavale nutanâpâsunî / Jaya Vijaya // Âni anâdi Vaikuntha
bhuvana / jeñ bolateñ heñ Gitâ vachana / kîñ yâ jnâneñ karuni bhakta jâna /
sâdharmya Mâzeñ pâvale Hari mhane // *Yathârthatadipikâ*.

1 *OJ.* Yam yam vâ'pi smaran bhâvam tyajatyante kalevaram / tam
tamevalti Kaunteya sadâ tad�hâva bhâvitah // *B. G. VIII. 6.*

2 *OJ.* Devân devayajo yânti—*B. G. VII. 23.*

Yânti Devavrâtâ Devân—*B. G. IX. 25.*

3 *OJ.* Anâditvânnirgunatvât Paramâtmâ'yamavyayah / sharirastho'pi
Kaunteya na karoti na lipyate //

neither acts nor enjoys. It is necessary, therefore, that the Jnânis should know who it is that enjoys and how he does come to enjoy. This is explained in the next two verses.

मम योनिर्महात्मा तस्मिन्गर्भे दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥
सर्वयोनिषु काँतेय मूर्तयः संभवंति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

“ My womb is the Mahat in which I (Who am) Brahma plant the seed ; thence, O Bhârata (Descendant of Bharata) !, is the birth of all elements. Of the bodies born in all wombs, O Kaunteya (Son of Kunti) !, the Brahma Mahat is the mother and I am the seed-giving Father.”

The first element is the *Avyakta*¹ or unmanifested, which is the primary germ of Nature. It is the vehicle of the Supreme Lord, known as *Shuddha Sattva*, which, in the beginning, produced a desire to create the Universe (*Aham bahusyâm prajâyeyaiti sankalpa*). This is the *Mahat* or *Mahat-tattva*, which Shri Krishna calls His Womb (*Mama yonir mahat*). It is, properly speaking, the womb of the Individual Soul, because he is born in it, but as he is only the Personal God's reflection in the portion of the Pure Sattva contained in the Mahat, and as on the destruction of his vehicle he too enters into Him, the Blessed Lord has

1 *Of Prathama avyakta prakriti / Maja Sarveshvarâchâ upâdhi mhanati Shruti / jagatkartâ Mi Jagatpati / Saguna tyâ shuddha mâyekaritâñ // Tevhâñ srishti karâvayâ / ichchhâ upajali Maja advayâ / te triguna sutra rupini mâyâ / nâma pâvali mahattattva // Tyâ mahattattvîñ sattvâñsha / tyâñta pratibimbalâ Mâzâ aûsha / jo bhuktâ jada dehâchâ chidañsha / agâ ! Bhâratâ // To Mi eka mhanoni / mahattattva Mâzi yoni / kiñ jo upajato jyâ sthâni / yoni tyâchi teñ sthala // Yathârthadipikâ.*

been pleased to say that the Mahat is His own womb. In the next verse, it is distinctly stated that Mahat is the womb of the Individual Souls (*tâsâm Brahma mahadyonih*). When it is said that He, Who is Brahma, casts the seed in it (*Brahma Aham¹ tasmin garbham dadhâmi*), the meaning is that the Personal God, Who is without hands and feet (*Apâni pâdo*) and Who sees without eyes and hears without ears (*Pashyatyachakshuh sa shrinotyakarnah*), reflects Himself in the Shuddha Sattva that exists in the Mahat-tattva. The reflection, known as the Individual Soul (*Kshetrajna*), from Brahmâ to ant, is the enjoyer of this body. From the Mahat-tattva then arise all the other elements (*sambhavah sarva bhutânâm² tato bhavati*), such as Egoism (*Ahankâra*) and others. In the same way, Mahat-tattva, or, as it is sometimes called, Reason, the deity of which is Brahmadeva, is the mother (*Brahma mahadyonih³*) and God is the seed-bestowing father (*Aham bijapradah pitâ*) of the bodies produced in all the wombs (*sarva yonishu⁴ murtayah sambhavanti yâh*), such as those of the Devas, Pitrîs, men and animals. Arjuna is called here *Kaunteya*, to show that the Universe is born of Nature just as he is

1 Cf. 'Brahma Aham tasmin garbham dadhâmi' aiseñ / mhanato Jagatsvâmi / kiñ tyâ mahat-tattviñ Brahma Mi / garbha thevitoñ // *Yathârthadipikâ*.

2 Cf. Sarvâñi bhutâñchâ sambhava / mhanije ahankârâdi tattvâchâ udbhava / tyâ mahattattvâpâsunî hoto, mhane Deva / pari Mi jevhâñi garbha thevitoñ mahat-tattviñ // *Yathârthadipikâ*.

3 Cf. Brahma shabdeñ chaturmukha Brahmâ / to mahat-tattvâchi pratimâ / mahat-tattvâñsha buddhi sthâvara jangamâ / Brahmâchi daivata tayâ buddhicheñ // Srishti mahattattvâ pâsunî / Brahmâchi srishti kartâ mhanoni / Brahma mahat yâ bhâveñi karuni / yâ srishti prasangiñ Deva mhane // *Yathârthadipikâ*.

Mahat-tattva yoni mhanije janani—*Yathârthadipikâ*.

4 Cf. Tari deva, pitara, manusya mrigâñta / sthâvara jangamâdi yâ yoni samasta—*Chitsadânandalahari*.

born of Kunti. It is the eternal flow of *Mâyâ*¹ (illusion), which causes the Individual Soul to enjoy. The Jnâni sees him when the hour destined for the enjoyment of pleasure or pain comes. At all other times, he sees nothing but the all-pervading Self who is beginningless and qualityless, and therefore, also stainless and actionless. But in order to realize that Nature (*Prakriti*) does everything according to Prârabdha, it is essential to know the different characteristics of its three qualities, which Shri Krishna now proceeds to describe. In the next four verses, He points out particularly how they fetter the Individual Soul in this body.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
 निबध्नति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥
 तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
 सुखसंगेन बभ्राति ज्ञानसंगेन चानघ ॥ ६ ॥
 रजो रागात्मकं विच्छ्रि तृष्णासंगसमुद्धवम् ।
 तन्निवध्नाति कौतेय कर्मसंगेन देहिनम् ॥ ७ ॥
 तमस्त्वज्ञानं विच्छ्रि मोहनं सर्वदेहिनाम् ।
 प्रमादालस्यनिद्राभिस्तन्निवध्नाति भारत ॥ ८ ॥

“ Sattva, Rajas, Tamas—such are the qualities born from Nature; they bind down, O Mahâbâho (O Mighty-armed)!, the indestructible dweller in the body. Of these, Sattva which, from its stainlessness is illuminative and free from misery, binds, O sinless one!, with the love of happiness and the love of Knowledge. Know that Rajas is the source of attachment and is produced from cravings and

1 *Of.* To kâñ bhoktâ purusha jâlâ? / tari anâdi mâyânadi pravâha
 aisuchi âlâ / prârabda bhogiñ âdhale jnâniyâlâ / sukhaduhkha bhoktâ hâ
 purusha // *Yathârthatdipikâ.*

desires; that, O Kaunteya (Son of Kunti)!, binds down the dweller in the body with the love of action. As for Tamas, know it to be born of ignorance, deluding all dwellers in the body; that, O Bhârata (Descendant of Bharata)!, binds down with heedlessness, indolence and sleep.”

Here, when the qualities (*gunâh*) of Sattva, Rajas and Tamas are said to be born from Nature (*prakriti sambhavâh*), it is implied¹ that they too are an illusion as is Nature herself. They are called *gunas* or ropes, because they bind down (*nibadhnanti*) the deathless and changeless dweller in this body (*dehe dehinamavyayam*), as the ropes do the cattle. This dweller is the Individual Soul, who is the reflection of the sun² of the Universal Soul in the water of Reason. Through Egoism (*Ahankâra*), he considers himself as the body and enjoys the fruits of the actions which proceed from it. Of the three qualities (*tatra*) which bind him, the Sattva is perfectly stainless and is, therefore, called luminous (*nirmalatvât prakâshakam*). Really speaking³, the Self alone is luminous, like the flame of fire, but, as there would be no objection to call a wick dipped in oil also luminous, because when it is lighted it enables us to see objects at night, so the Sattva, which in consequence of its being untainted, unlike the other two qualities, is

1 Cf. Agâ! sattva, raja, tama, tinhî guna / prakriti pâsunî jâle jâna / kiñ prakriti jada, taisicha khuna / yâhi tihîñ gunânci // *Yathârthatdipikâ*.

2 Cf. Jaiseñ kiñ jalapâtrâchyâ thâiñ / gaganastha surya kampâdika pâtreñ pâhiñ / jalachi âpuleñ chanchalatveñ karunihi / dâvi kâñhiñ chanchala surya // *Chitsaddânandalahari*.

3 Cf. Kiñ prakâshaka ekachi âtmâ / sattva jada anâtmâ / tathâpi prakâshaka mhanâveñ mhane paramâtmâ / nirmalatveñ karuni // Prakâshaka mukhya agnichi jyoti / tathâpi tailayukta mhanuni uimitteñ vâti / prakâshaka mhanâvi mhane koni sumati / yâ nyâyeñ mhane Bhagavanta// *Yathârthatdipikâ*.

capable of realizing the Self, is also said to be luminous. Just as, even when we cannot see any of our limbs in the dark without a lamp, we say that the eyes are luminous¹, because they alone are able to see by means of the lamp, not only the lamp itself, but also all the other limbs of the body, so, the Sattva is called luminous, because, by means of the light of the Self, it is able to see the Self as well as the Rajas, *viz.*, the senses, and the Tamas, *viz.*, the objects. The Sattva is free from the misery or disease (*anāmayam*²) of Rajas and Tamas, and touches the spirit as the sight does the rope, but, through ignorance, the former sees the material world as the latter does the serpent. When the Sattva is mixed with Rajas and Tamas, as gold is with silver and copper, it becomes impure and binds (*badhnāti*) the Individual Soul with the love of happiness (*sukha sangena*) and with the love of knowledge (*jñāna sangena*). The distinguishing³ mark of the quality of Sattva is its nature to produce in the Individual Soul a desire for happiness and aversion for pain. It resembles the nature of the magnet to make the needle move, or that of the dose of an intoxicating drug to make one dance like a mad man. For want of the purifying influence of the worship of the Personal God and the company of the Preceptor, it is unable to realize that true happiness lies only in the Knowledge of the Self and, therefore,

1 Cf. Tyāñta sattvaguna nirmala / pāhoñ shake teñ chinmātra kevala / dipa prakāsheñchi netra vimala / jeñvi pāhati dipateñ || Ani chitprakāsheñchi jada sakala / sattva pāhe nirmala / netra jaise jala sthala / dipapra-kāsheñ dekhati // *Yathārthatadipikā*.

2 Cf. Tathāpi rajatamā parateñ / anāmaya mhanāveñ tyāteñ / āmaya mhanati rogatēñ / rogarupa durguna rajatama // *Yathārthatadipikā*.

3 Cf. Āpanāsa vñāveñ sukha / āni na vñāveñ duhkha / sattvācheñ olakhati mukha / santa aiseñ // *Yathārthatadipikā*.

owing to the alloy of Rajas, it hunts¹ after material happiness and the knowledge of worldly things, which bring nothing but sorrow and pride. Arjuna is called here 'sinless' (*anagha*) because, by hearing the Gitâ, he has become free from these three sinful qualities. When Arjuna is asked to know (*viddhi*²) Rajas to be the attachment to sense-objects (*rājo rāgātmakam*³) and Tamas to be born of ignorance (*ajnānajam*), he is warned to beware of them, as he would of pick-pockets. The quality of Rajas produces cravings (*trishnâ*) for even things which are not within one's reach, but one always remembers objects which are easily accessible to him. This remembrance⁴ or desire for immediate enjoyment is-called *Sanga*. Both the kinds of cravings and desires lead the Individual Souls to actions⁵, which they think would secure happiness to them either in this or in the next world, but they all end in misery.

1 Cf. Jaiseñ miuâchâñ toñdiñ / padena javâñ uñdi / tavâñ galu âsudi / jalavâradhi // Tevi sattveñ lubdhakeñ / sukha jnânâ chîñ pâshikeñ / vodhijatâñ khuduke / jaisâ mrigu // Āpanachi jnâna âhe / teñ geleñ heñ duhkha nohe / kiñ vishaya jnânen hoye / gaganañ evadâ // Pravritti shâstreñ buze / yajna vidyâ umaje / kimbahuni suje / svargu veriñ // *Jnâneshevari*.

2 Cf. 'Viddhi' mhanaje 'jâna' kiñ buddhi / tuzi shahâni hoyo // He guna mhanaje bândhanâra dora / anartha yâcha karitâñ thora / jaise âpta vâtati samâgamiñ chora / sarvasva hariti // *Yathârthatdipikâ*.

Kâmakrodha be chora lutiti—*Vithalapanta*.

3 Cf. Heñ raja yayâchi kâraneñ / jeñ jivâteñ ranjaunâ jâne / abhilâkhâcheñ taruneñ / sabâhya gâ // *Jnâncshevari*.

4 Cf. Evam vishaya mâtârichi vâsanâ / pâhatâñ ase sarvâñ janâ / parantu durlabha vishaya âthavenâ / vishaya labhya hoyasâ âthave // Aisi vishayâchi âthavana / tyâchâ bhoga ichchhi antahkarana / tyâ smaranâcheñ nâniva Nârâyana / sanga mhane yâ shlokiñ // Evam ugicha bhogechchhâ vâsanâ / sadya bhogechchhâ to sanga mhanije kâmanâ / dohiñchhâi agâ / Kuntinandanâ / udhbava rajogunâpûsunî // *Yathârthatdipikâ*.

5 Cf. Jyotishtomâdika yâgâ karina / teneñ svarginiñ nânâ bhoga bhogina / châturmâsyâ yâgeñ akshaya punya pâvena / svarginiñ râhena sukha bhoguni // Kâñ drishta phala stri putra dhanâdika / teñ sukha bhogâveñ

These, therefore, are said to bind them (*tannibadhnâti karma sangena dehinam*). The force¹ of 'tu' in 'tamastu' (as for Tamas) is that Rajas also proceeds from ignorance. The ignorance of the Sattva, however, is not noticed, because it is not original, but simply borrowed from Rajas. The point may be explained by a simile. The sight (Sattva) touches the rope (Brahma), but, owing to its ignorance (Rajas), it sees the serpent (Tamas, i.e., the material world), but as soon as the ignorance (Rajas) vanishes by the help of a lamp (Knowledge), the serpent (Tamas, i.e., the material world) vanishes too, and the sight (Sattva) sees the rope (Brahma). Now, when the water of Reason moves by the wind of Prârabdha, the Individual Soul, who is the reflection of the Universal Soul in it, also appears to move. This is the delusion of all the embodied Souls (*mohanam² sarva dehinâm*). This quality of Tamas makes them believe that they are themselves the bodies in which they live, in spite of their daily experience that dead bodies do not know themselves. It binds them (*tannibadhnâti*) by (Ist) heedlessness (*pramâda³*), i.e., indifference to their own duty or interest,

heū mânî dekha / tyâ lâgiū kari karmeñ aneka / teneñchi duhkha pâvati ||
Chitsadânandalahari.

Vratâ pâthiñ vrateñ / âchare ishtâ purtteñ / kâmyeñ vâñchuni hâteñ /
sivechi nû || *Jnâneshvâri.*

1 Cf. 'Tama' aiseñ ajnânâpâsuni jâleñ / mhanatâñ rajogunâsa
ajnânapanâ âleñ / sattvâsahi ajnânâpariteñ pragataleñ / rajogunarupeñ
tamâteñ upajavi || Brahma jânoni sattva pâve / indriya bhrama tevhâñ na
râhe / bhrama jâtâñ na sâhe / drishyapanâteñ Parabrahma || *Yathârthatdipikâ.*

2 Cf. Moha mhanije aviveka—*Yathârthatdipikâ.*

3 Cf Svahitâvishayiñ asâvadhapana / to pramâda tamoguna / sâvadha
houniñhi na kari hitâcharana / Alasa mhanâveñ tayâlâ || *Yathârthatdipikâ.*

Mukhya manâchi je kiñ mudhatâ / tochi pramâda jâna pâñi tattvatâ/
âlasyeñ âṅga mode jâmbhayi sarvathâ / vyâpije puratâ anâvadi || *Chit-
sadânandalahari.*

(2nd) indolence (*âlasya*), i.e., wilful negligence of what they know to be their duty or interest, through sloth, and (3rd) sleep (*nidrâ*), i.e., passing days and nights in slumber. In the next five verses, Shri Krishna gives the result of the predominance of each of these three qualities of Nature.

सत्त्वं सुखे संजयति रजः कर्मणि भारत ।
 ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥ ९ ॥
 रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
 रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥
 सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
 ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥
 लोभः प्रवृत्तिरारंभः कर्मणामशामः स्पृहा ।
 रजस्येतानि जायन्ते विवृद्धे भरतर्थभ ॥ १२ ॥
 अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
 तमस्येतानि जायन्ते विवृद्धे कुरुनंदन ॥ १३ ॥

“Sattva unites to happiness, Rajas, O Bhârata (Descendant of Bharata)!, to action, while Tamas, after shrouding up Knowledge, does unite to heedlessness. Rajas and Tamas being overcome, Sattva rules, O Bhârata (Descendant of Bharata)!: Sattva and Tamas (being overcome), Rajas; and likewise Sattva and Rajas (being overcome), Tamas. When, in this body, light prevails at all gates and Knowledge (inside), then it may be known that Sattva is developed. Avarice, energy, undertaking of actions, restlessness, desire—these arise, O Bharatarshabha (Chief of the descendants of Bharata)!, when Rajas is developed. Darkness, dullness and heedlessness and also delusion—these arise, O Kurunandana (Joy of the Kûrus)!, when Tamas is developed.”

It has already been said in the sixth verse that Sattva binds with the love of happiness (*sukha sangena badhnāti*). Therefore, when the time for enjoying happiness comes, Sattva is predominant (*saitvam¹ sūkhe sanjayati*), and does not tolerate action or sleep, which are the effects of Rajas and Tamas. Happiness is of two kinds (1) that of the Self (2) that of the sense-objects. The former is acquired by Pure or Shuddha Sattva, and the latter by Impure or Mishra Sattva, i.e., Sattva mixed with Rajas and Tamas. When the Pure Sattva enjoys the Bliss of the Self, either in the body or in the Universe, it is evident that both the qualities of Rajas and Tamas are totally absent. But, even when the Impure Sattva enjoys wordly happiness, there is no attachment² to action or indolence and sleep. In the same way, when Rajas is powerful, it leads to nothing but action (*karmani*), as in the case of a trader, who is in a hurry to go to the market to make a bargain, we find that he cares not for the enjoyment of the dainty meals served to him, as well as for the mid-day nap of which, usually, he is very fond. Tamas³ also, when it preponderates, veils both the Nirvikalpa and Savikalpa Knowledges (*jñānam ārvitya*), as well as the knowledge

1 Cf. Sukhâche thâiñ atyanta / sattva utkarsheñ ase vartata—*Yathârthatdipikâ*.

Tari sattva guna utkrishta zálâ asatâñ / sukhâchâ thâiñ melavi sarvathâ—*Chitsadânandaluhari*.

2 Cf. Indriyeñ raja, vishaya tama / yâ dohiñchâ sangama / tyâhi sukhiñ utkarsha parama / sattvâchâ // Kiñ rajeñ kriyâ shakti / parantu sukhakâliñ na upaje karmiñ prasakti / naye nidrâ, naye âlasa, joñ bhukti / goda vishaya sukhachi vâtate // *Yathârthatdipikâ*.

3 Cf. Kevala ajnânarupa chl tayâteñ karita / sattva kârya âni je kâñhiñ kartavyârtha / te visaroniyâñ anyârtha / tehi râhata konhâ misheñ // Âlasyeñ kâñ nidrekaruni / vyâpijetase tiye kshaniñ / sarva râhe sattva rajâchi karani / tameñ karuni abhibhavatâñ // *Chitsadânandaluhari*,

of worldly things, and unites to heedlessness (*pramâde sanjayatyuta*), that is, stupid indifference to even worldly good. Thus, Rajas and Tamas being repressed (*rajastamashchâbhibhuya*), Sattva prevails (*sattvam¹ bhavati*), i. e., by the reading of the Shastras and the company of Saints, the power of Rajas and Tamas is weakened and desire of Knowledge is produced. Similarly, in the company of men who are attached to worldly objects, Rajas overcomes the power of Sattva and Tamas (*rajah sattvam tamashchaiva*) by setting aside the Sâttvika Shastras and by not allowing even the Tâmasika anger to come in the way of his interest. Lastly, when one is overwhelmed with sleep or anger, Tamas rules over Sattva and Rajas (*tamah sattvam rajastathâ*), and he is indifferent to happiness or action. Thus, the effects of each quality assert themselves when the other two are held in check. When the aspirant sees all this play² of Nature in his own body, as well as in those of others, he finds that the Self is stainless and actionless. This is the object of the instruction given in this Chapter. Now, we have to understand that Sattva is developed (*vidyâd vivriddham³ sattvamityuta*) only when light shines in this body at

1 Cf. Hotâñ shâstra satsanga / shânti mumukshâ dhari antaranga / nirvishyâ atindriyâchâ prasanga / kshina bala tevhâñ rajatamâcheñ // Aisâcha rajoguna / sattva tama doghe balakshina / karuni utkarshe varte âpana / sangeñ vishayâsaktâñchyâ // *Yathârthatadipikâ*.

2 Cf. Aiseñ svadehiñ paradehiñ pâhatâñ advaya / akriya alipta âtmâ âdhale // Yâ kâraneñ guna vritti / jânoni aishâ sumati / gunâtita âtmâ pâhota ye ritî / bhâva Bhagavad-Gitechâ // *Yathârthatadipikâ*.

3 Cf. Agâ! Arjuna! yâ shaririñ / prakâsha upaje sarvadvâriñ / âni jnâna jehvâñ antariñ / sattva vâdhaleñ tevhâñ jânâveñ // *Yathârthatadipikâ*.

Â dehamâñ sarva dvâra thaki jyâre prakâsha thâya ne juâna thâya tyâre sattvani vriddhi jânavi.—*Dvivedi*.

all portals (*sarva dvâreshu¹ dehe'smin prakâsha upajâyate*) i. e., the senses of perception, and also Knowledge (*jnânam*) is produced. Here are two things, light (*prakâsha*) and Knowledge (*jnânam*). The former is a sign of Impure or Mishra Sattva, and the latter that of Pure or Shuddha Sattva. The Impure Sattva enables the senses to know their objects, and the Pure Sattva enables the Reason to realize the Self by both the Vyatireka and Anvaya methods. There are five marks which show the development of Rajas (*rajasyetâni jâyante vividdhe*), viz., avarice (*lobhah*), energy (*pravrittih*), undertaking of actions (*ârambhah karmanâm*), restlessness (*ashamah*) and desire (*sprihâ*). Avarice (*lobhah²*) is greediness or excessive love of money or gain. Energy (*pravrittih³*) is impulse to strive and gain. By 'undertaking of actions' (*ârambhah⁴ karmanâm*) is meant beginning a new action before the one in hand is completed, or putting a number of files in the fire at one and the same time. Restlessness (*ashamah⁵*) is total absence of the peace of mind, Ist,

1 Cf. Vishaya jnânâchiñ jeñ sâdhana bhuteñ / shrotrâdikeñ jeñ indriyeñ samasteñ / tyâñchyâ thâiñ jehvâñ prakâsha sarvârtheñ / hoya tetheñ sattvaguna ase // *Chitsadânandalahari*.

Heñ mishra sattvâcheñ lakshana / kiñ rajatamâcheñ mishrapana / raja indriyeñ, vishaya tamoguna / vastu prakâsheñ prakâsha sattvâchâ // Âtâñ shuddha sattva jânâveñ tedhavâñ / kiñ jnânâchâ anubhava jedhavâñ / sattveñ karuni jehvâñ mânavâñ / Brahmachi dise // *Yathârthatdipikâ*.

2 Cf. Dhanadhânyâdi nânâ lâbha / hota asatâñhi atyanta lobha / sosa mhanâvâñ tochi kshobha / rajogunâchâ // *Yathârthatdipikâ*.

3 Cf. Âtâñ pravritti hi aisi jâna / nirantara karitu ase prayatna / ugâ na rhâye ekuhi lshana / nitya vanavana vishayârthiñ // *Chitsadânandalahari*.

4 Cf. Karma eka karito / karma dusareñ ârambhito / phala ekâcheñ sâmpade toñ / ârambhito ânakhi // *Yathârthatdipikâ*.

5 Cf. Perpetual agitation of mind, 'this I will do now, then that, and next the other.'—Telang.

Vyagra sarvadâ chitta / milâleñ athavâ na mile jari vitta / dhana

on account of the manifold schemes revolving in the head for amassing or retaining wealth, and 2nd, for want of confidence even in friends and nearest relatives. *Sprīhā* is the desire to obtain everything that one comes across. Arjuna is called here *Bharatarshabha* (Chief of the descendants of Bharata), because he alone, among them, is fortunate enough to hear the Gitā, whereas Duryodhana and others are all the slaves of the quality of Rajas. Darkness (*aprakāsho*) or absence of *light*, which is the principal mark of Sattva, dullness (*apra-vrittih*¹) or absence of *energy*, which is the principal mark of Rajas, heedlessness (*pramādo*²) or absence of forethought or caution, and delusion (*moha*³) or absence of discrimination, are clearly visible when Tamas is developed (*tamasyetāni jāyante vividdhe*). Arjuna is called here *Kurunandana* (Joy of the Kurus), because he is a source of joy to the Kurus, as the quality of Sattva is to the whole world. In the next five verses, Shri Krishna mentions the different goals obtained by the Individual Souls according to the predominance of each of the qualities at the time of death. This is evidently the subject of Transmigration.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकान्मलान्प्रतिपद्यते ॥ १४ ॥

rakshanāhi nimitta / vyagra sadā // Vishvāsa konāclā nase / sarvadā ghābirā dise / āni dhyāniū maniū vase / sprīhā sadā // *Yathārthatdipikā*.

Taisāchi ashamahi tayāsi hotu / amukeū keleū amukeū karina mhanatu / aisi sankalpa prabhāva vādhavitu / uparamārthu nāhiñcha kadā // Ātāū sprīhā tehi aisi ase / dusariyācheū uchcha nicha dhanādika jeū ase / teū drishti dekhatāñchi sarvāñsheū / maneū mānaseū abhilāshi // *Chitsadā-nandalahari*.

1 Cf. Doing absolutely nothing.—*Telang.*

2 Cf. Pramāda mhanaje asāvadhapana—*Yathārthatdipikā*.

3 Cf. Moha aviveka lakshana—*Yathārthatdipikā*.

रजसि प्रलयं गत्वा कर्मसंगिषु जायते ।
 तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥
 कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
 रजसस्तु फलं दुःखमश्चानं तमसः फलम् ॥ १६ ॥
 सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।
 प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥
 ऊर्ध्वं गच्छति सत्त्वस्था मध्ये तिष्ठति राजसाः ।
 जघन्यगुणवृत्तिस्था अधो गच्छति तामसाः ॥ १८ ॥

“ If the embodied encounters death when Sattva is predominant, he goes forth to the spotless worlds of those who know the highest. Dying in Rajas, he is born among those attached to action; likewise, if dissolved in Tamas, he is born in the wombs of the ignorant. The fruit of a good action is said to be Sāttvika and spotless; while the fruit of Rajas is pain, and the fruit of Tamas, ignorance. From Sattva rises Knowledge, from Rajas avarice, and from Tamas heedlessness and delusion and ignorance too. Those who are settled in Sattva go upwards; the Rājasika remain in the middle; the Tāmasika, enveloped in the vilest qualities, go downwards.”

Here¹, we are told that, if a Soul departs (*pralayam yāti dehabhrit*) when Sattva prevails (*yaddā sattve² pravridhethu*), he reaches (*pratipadyate*) the pure worlds (*lokān amalān³*) of those who know the highest

1 *Vide Chapter on Eschatology, pages 9 and 14.*

2 Cf. Agāl sattva asatāñ vādhaleñ / sharira jyācheñ padileñ / tyā jivāsa pāvaneñ ghadaleñ / lokāñ uttamavidāñchiyā // Tattva uttama jānatī / āni shithila abhyāsiñ mati / aisehi brahmarandhra bheduni jāti / jnāni hathayogi Brahmalokāñ // *Yathārthatadipikā*.

3 Cf. Yogasya tapasaschaiva nyāsasya gatayomalah / maharjanah tapah satyam bhakti yogasya Madgatih // *Shri Bhāgavata*.

Prāpya punyakritām lokān—B. G. VI. 41.

(Brahma) (*uttamavidām*), i.e., the higher worlds referred to in the word 'urdhvam' in the 18th verse below. In Chapter VIII. 12-13, the Blessed Lord says¹ that the Jnānis who neglect *Abhyāsa* (study of the Self) and practise Hatha Yoga after realizing the Self, pass through the Brahmarandhra and reach Brahma-loka. But their case is different from that of him who is described in this verse. For, the Jnāni Hatha Yogis never return to this world. They complete their spiritual course in Brahmā's world and obtain Freedom with him at the time of the dissolution of the Universe (*Te Brahma-lokeshu parânta kâle paramritâh parimuchyanti sarve—Kaivalya Upanishad*). The Soul now mentioned as dying, fixed in Sattva, is a candidate for Knowledge who has not realized² the Self. He has, therefore, to return to this world after enjoying the happiness of the higher worlds, to acquire Knowledge, and for that purpose, he is permitted to take birth here³

The worlds are:—(1) *Bhuloka*—The Earth (2) *Bhuvarloka*—Extending from the Earth to the Sun (3) *Svarloka*—From the Sun to the Pole Star (4) *Maharloka* (5) *Janaloka* (6) *Tapoloka* and (7) *Satyaloka*—From the Pole Star to the limits of the Brahmânda. These are generally called *Urdhvalokas*. The *Pitriloka*, *Vishnuloka*, and *Shivaloka* are certain regions of the Urdhvalokas.—*The Life and Teachings of Shri Râmânujâchârya*.

The *Adholokas* are:—(1) *Atala*, (2) *Vitala*, (3) *Sutala*, (4) *Rasatala*, (5) *Talatala*, (6) *Mahatala* and (7) *Pâtala*.

1 Cf. Sarvadvârâni sañiyamya.....yâti paramâm gatim //

2 Cf. Sattva vriddhiñta melâ / âni uttama vidâñchyâ lokâñsa gelâ / mhanuni jo purvashlokiñ bolilâ / to mumukshu shuddha chitta // *Yathârtha-dipikâ*.

3 Cf. Yâlâgîñi jo sattva vriddhifita melâ / âni uttama vidâñchiyâ amala lokâñteñ pâvalâ / to jânâvâ upajalâ / jnânanishtâñ manushyâñta // *Yathârtha-dipikâ*.

Avachateñ aisâ jo jâye / to sattvâchâuchi navâ hoye / kimbahunâ janma lâhe / jnâniyâñ mâzi // *Jnânesvari*.

'Shuchinâm shrimatâm gehe' and 'Athavâ yoginâmeva kule'—*B. G. VI. 41-42.*

in the family of a Jnâni. He who dies when Rajas preponderates (*rajasi pralayam gatvâ*), goes to heaven (*svargam*) and, after staying there until his merit is exhausted, also returns to this world, where, in conformity with his previous tendencies, he is born in the family of those who are attached¹ to action (*karma-sangishu jâyate*). This, however, happens to him alone who dies with a keen desire to go to heaven. Otherwise, almost everybody dies in Rajas, *i. e.*, with the desire of one or the other of worldly objects, and for that reason he cannot be said to secure heaven. For, in a large number of cases, there is Tamas at the bottom of their desires, which develops at the time of death and causes the Râjasika Souls likewise to go to hell and return to take birth in the wombs of the ignorant (*tathâ pralinastamasi mudha yonishu jâyate*). This is the force of the word ‘*tathâ*²’ (likewise). By ‘wombs of the ignorant’ (*mudha³ yonih*) is meant lower creation, such as beasts, birds, trees, &c. Disinterested action dedicated to the Personal God is alone considered by the Bhagavad-Gitâ to be a good action (*karmanah sukritisya⁴*), for, it does not fetter (*Yajnârthât*

1 Cf. Kîñ karmasangi manushya / tyânta upajela aiseñ bhavishya / tyâcheñchi jo saratâñ âyushya / svarga kâma rajoviddhiñta pâvato svargâteñ // *Yathârthadipikâ*.

Karma jadâñchâñ thâñliñ / kimbahunâ hoye dehiñ / jo rajo vriddhichâñ dohi / budauni nime // *Jnânesvari*.

2 Cf. Tathâ mhanije taisâ / kiñ rajo vriddhiñta mrita bolilâ jaisâ / taisâ hounihi tamoviddhichâ valasâ / tyâ kâliñ mare, to upaje mudha yoniñta // To naraka nânâ bhoguni / pâve antiñ mudha yoni—*Yathârthadipikâ*.

3 Cf. Âtâñ kâi yeneñ bahuveñ / to tamoviddhi mrityu lâhe / to pashu kâñ pakshâ hoye / zâda krimi // *Jnânesvari*.

To mudha yoniñchâ thâñ janmatu / pashu pakshyâdi hotu / trina vrikshâdi—*Chitsadânandalahari*.

4 Cf. Nishkâma Ishvarârpita / teñ sâttvika karma nischita—*Yathârtha-dipikâ*.

karmano'nyatra loko'yam karma bandhanah—B. G. III. 9) and it purifies the heart. Its fruit¹ is Knowledge (*jñānam*), which is said to be (*āhuh*) Sāttvika and spotless (*nirmalam*²), because it is beyond the filth of the senses and their objects. As regards Rajas, its fruit is pain (*rajasastu phalam duhkham*). The force³ of 'tu' (while) is that, even when Rajas secures the pleasures of heaven (*svarga*), they too are to be regarded as painful, because they are acquired after great trouble and sacrifice and are, in spite of all, transient. The fruit of Tamas is, of course, ignorance (*ajñānam tamasah phalam*). For, what Knowledge can we expect from the senseless and non-intelligent lower animals? Nay, after taking such mean births several times, even if the Soul happens fortunately to become a man and also secure good company, then too, he will not be fit⁴ for Knowledge. Now, practical Knowledge of the Self is acquired only by Shuddha (pure) Sattva (*sattvāt sanjāyate*⁵ *jñānam*),

1 Cf. Mhanauni teyā nirmala / sukha jnāniī sarala / apurva eka phala / sāttvika teū // *Jñāneshvari*.

2 Cf. Rajatamāñchā nāhiñ mala / teū parabrahmachi nirmala / kiñ raja indriyeñ, tama vishaya sakala / teū atindriya nirvishaya svayeñ // *Yathārthadipikā*.

3 Cf. Rajācheñ phala toñ duhkha mhanoni / 'rajasastu' mhanoni yā 'tu' shabdeñ karuni / rajācheñ toñ phala duhkha mhanoni / varuni / svar-gādi sukheñ dukhachi mhanatasc // *Yathārthadipikā*.

Kāñ niboliycheñ pika / vari goda āñtu visha / taiseñ rājasa dekha / kriyā phala // *Jñāneshvari*.

4 Cf. Vārañvāra mudha yoni / bhogitāñ naradehahi pāvoni / satsangeñhi karuni / mumukshā na upaje // *Yathārthadipikā*.

Tāmasa karma tetukeñ / ajnāna phaleñchi pike / vishānkura visheñ / jiyā pari // *Jñāneshvari*.

5 Cf. Sāttvika karmācheñ phala / sāttvikachi āni nirmala / kiñ sattveñ karuni anubhava kevala / nirmala rajatamāñita mhanuni // (*Sattvāt sanjāyate jñānam*)—*Yathārthadipikā*.

Mhanauni bāre Arjunā ! / etha sattvachi hetu jnānā / jaisā kāñ dīnā / surya hā // *Jñāneshvari*.

for it is pure (*nirmala*), i.e., free from Rajas and Tamas. Avarice (*lobhah*) springs from Rajas (*rajaso lobha evacha*), but, as it always breeds discontent, the fruit of Rajas is said to be pain. In both the verses (16th and 17th) ignorance (*ajnānam*) is called the fruit of Tamas, but in the latter (17th) its two causes are also given, viz., heedlessness and delusion (*pramāda mohau*) to show¹ that, owing to them, there is no chance of the improvement of Tamas even in good company, as there is in the case of the quality of Rajas. Those who are settled in Sattva, rise to higher worlds (*urdhvam gachchhanti*² *sattvasthā*), viz., Maharloka, Janoloka, Tapoloka and Satyaloka. The Rājasika remain in the middle (*madhye tishthanti*³ *rājasāh*), viz., Bhuloka, Bhuvarloka and Svarloka. The Sāttvika are good and the Rājasika are not bad, but the Tāmasika are enveloped in the vilest qualities (*jaghanyaguna*⁴ *vrittisthā*), such as anger, cruelty, indolence, carelessness and the like. They go downwards (*adho gachchhanti*⁵ *tāmasāh*), that is,

1 Cf. Āni phala tamācheū / dohiū shlokīñ ajnānachi sācheū / pari yā shlokīñ ajnānācheū / kāranahi doṣipari bolatase // Kiñ pramāda moha doni / tamāchyā hetustava mhanuni / tyā dohīfichyā hetu karuni / satsangeūñi navbe adhikārihi jnānāchā // *Yathārthadipikā*.

Rājasa sāttvika je kiñ asati / te kāleñi karuni dusarā guna pāvati / pari tāmasa te tāmasachi hoti / na sānditi apūlā guna // *Chitsadānandalahari*.

2 Cf. Je sattva gunāchyā thāiū sthira / te urdhva uñcha gati pāvati nara / te urdhva loka māgeū boilā Sarveshvara / uttama vidānche mhanoni // Jana tapa satya loka / he mhanāvē urdhva loka / avarga loka madhya loka / je bhulokī karma karte tayāñteū // *Yathārthadipikā*.

Taseñicha atharāvā shloka anugiteñtila triguna varnanāntahi aksharashah alā āhe.—*Gitārahasya*.

3 Cf. Madhye etale Brahmañloka ane adholokani madhye svarga athavā manushya lokamāñi rahe chhe.—*Dvivedi*

4 Cf. Jaghanya nindya avalakshana / tibiñ madhyēñ tamoguna / krodha hiñsā alasa svahitīñ asāvadhapana / vritti tyāchyā // *Yathārthadipikā*.

5 Cf. Āni tiyāchi sthiti tamīñ / je vādhauni modauni kshamīñ / te gheñti naraka bhumi / mula patra // *Jnānesvari*.

to the lower worlds, *viz.*, Atala, Vitala, Sutala, Rasâtala, Talâtala, Mahâtala and Pâtâla, called hell. There, they suffer pain as the punishment for the sins done here. They are then clothed in a peculiar body called the *Naraka Sharira*. Being unable to bear the torments, they cry for mercy, but the reply, which they receive, is given thus in Chapter XXXV of the Al Koran :—

“ Thus shall every infidel be rewarded. And they shall cry aloud in hell, saying, Lord ! take us hence, and we will work righteousness, and not what we have formerly wrought. But it shall be answered them: Did we not grant you lives of length sufficient, that whoever would be warned might be warned therein, and did not the preacher come unto you ? Taste therefore the pains of hell. And the unjust shall have no protector.”

In the next two verses, Shri Krishna describes the Jnâni, who realizes himself to be actionless by means of the Knowledge of the qualities of Nature imparted in this discourse, and the fruit he obtains.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टुपद्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥
गुणानेतानतीत्य त्रीन्देही देहसमुद्धवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्वते ॥ २० ॥

“ When the seer perceives no actor other than the qualities, and knows the One beyond the qualities, he attains to My Estate. The embodied Self, who transcends these three qualities proceeding from the body, being freed from the woes of birth, death and old age, drinks the nectar of immortality.”

Here, three important things are mentioned¹, *viz.*,

1 Cf. Tari kartritva pâhe gunâcheñ / jnâna tevhâñ gunâparateñ
nirgunâcheñ / to Madbhâva pâvato mhanije Sagunâcheñ / sâdharmaya pâvato
purvokta // Yathârthatadipikâ.

first, the seer (*drashtā¹*) witnesses (*anupashyati*) that there is no other doer of all actions than the three qualities (*nānyam gunebhyah kartāram*), secondly, he realizes the Impersonal Brahma beyond the qualities (*gunebhyashcha param vetti*), and lastly, he assumes the Form of the Personal God (*Madbhāvam so'dhigachchhati*), as mentioned in the 2nd verse of this Chapter (*Mama sādharmyamāgatāh*), after the death of his physical body. Till then, the dweller in the body (*dehi*) crosses over these three qualities (*gunānetān atitya trin*), which arise from the body (*dehasamudbhavān²*) when the time for the enjoyment of Prārabdha comes. The body is produced from the qualities, just as the tree is produced from the seed, but as the tree again produces seed, so the body reproduces the qualities in the shape of pleasure and pain, which even a perfect Jnāni cannot avoid (*B. G. III. 33*). He sees³ actually that the Rājasika

Taiseñ guniñ gunāñ parauteñ / jeñ āpanapeñ ase āiteñ / tiye aham
baisc ahante / mulike chi jaiñ // Taiñ tethauni maga pañtāñ / mhane sākshī
Mi akartā / he gunāchi kriyā jātā / niyogi nā // Kimbahuniā Pāndusutā /
aisā to Māziyā sattā / pāve jaisi saritā / sindhutva gū // *Jnāneśvari.*

1 Cf. Chakshusho drashtā shrotrasya drashtā vācho drashtā manaso drashtā buddher drashtā prānasya drashtā tamaso drashtā sarvasya drashtā —iti Shrutiḥ. Sākshi chetā kevalo nirgunashcha—iti Shrutiḥ.

2 Cf. Yā gunatrayāteñ atikramuni / je guna upajati dehāpāsuni / janma mrityu jarā dukhā pāsuni sutoni / to jiva mukta amrita anubhavito // Tari hā jivanmukti prasanga / yetheñ bolato Shri Ranga / prakriti vegalā jālā anubhavi tyācheñ anga / uraleñ prārabdha bhogācha kārancī // Te bhoga je je riti / jehāñ jehāñ prāpta hoti / tevhāñ tevhāñ taishā vritti / dehācha pāsuni uthati avaghiyā // Bijā pāsuni vriksha jaisā / gunā pāsuni deha taisā / punhā vrikshā pāsuni bijeñ hotiñ, hā bharañvasā / bija peritāñhi asatase // *Yathārthatdipikā.*

3 Cf. Shabda, sparsha, rupa, rasa, gandha / shrotrādi indriyāñsa yāñchā sambandha / na lāge āpanāsa gandha / vishaya grahana karmāchā // Tyāsa mana buddhi chitta / hotiñ bhogiñ nimitta / tari tiñhi navhatificha , nijātmavittha / tyā sattvavritti, ātmā tyāñ paratā // *Yathārthatdipikā.*

senses deal with the Tâmasika objects, and that even the Sâttvika mind, on account of its being luminous, is only an instrument of enjoyment, whereas the Self, who is beyond all of them, does nothing but watch, as a mere witness¹, the feeling of *Aham*, such as 'I am hungry' 'I am satisfied', which springs from the body through previous tendencies. He is liberated from the pain of birth, death and old age (*janma mrityu jarâ duhkhair vimukto*²) and enjoys immortality (*amritama-shnute*³), that is, Living-Freedom, by seeing the gold of the spirit in the ornament of the Universe. Arjuna is pleased to hear this account of the Jnâni who transcends the three qualities, and puts three questions, in the next verse, to the Holy Teacher, in connection with them, with a view to try and secure, if possible, the wealth of his experience.

अर्जुन उवाच—कैर्लिङ्गेखीन्दुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांखीन्दुणानतिवर्तते ॥ २१ ॥

" By knowing what signs of the three qualities, O Lord !, does he transcend them ? What is his conduct, and how does he go beyond these three qualities ? "

The three things which Arjuna wishes to know

1 Cf. Tathâpi bhogâche prakâra / upajaviti ahankâra / mi kshudhita, mi tripta, hâhi purva safiskâra / mhanoni sâkshi pâhe nirâlâ // *Yathârthat-dipikâ*.

2 Cf. Janma, mrityu, jarâ yânchyâ duhkhâniî vimukta hotsâtâñ.—*Gitârahasya*.

3 Cf. Chaitanya rajju kalalâ amrita / triguna sarpa tevhâñi mrita / teñ amrita anubhavi mhanoni vachanâmrita / Meghashyâma ethenî varshalâ // Tari hâ jivanmukti prasanga / yetheñi bolato Shriranga / prakriti vegalâ jâlâ anubhavi tyâcheñi anga / uraleñi prârabdha bhogâcha kâranenî // *Yathârthat-dipikâ*.

Ävo moksha jivatâñ satâñ pana gunathaki avichalita rahevâya to sahaje siddha thâya chhe.—*Dvivedi*.

are :—(1st) the signs¹ by which the Jnâni in question distinguishes the three qualities of Sattva, Rajas and Tamas, which he transcends (*kairlingai stringunân etânatito bhavati*), (2nd) the behaviour (*kimâchârah*²) which enables him to transcend, and (3rd) the way in which he transcends these three qualities (*katham chaitân stringunân ativartate*³). It will be remembered that Arjuna has put similar⁴ questions in Chapter II about a *Sthitaprajna* (one whose Reason has become steady), all of which have been duly answered there by Shri Krishna, Who now gives replies, in the next four verses, to those proposed in this verse.

श्रीभगवानुवाच—प्रकाशं च प्रवृत्तिं च मोहमेव च पांडव ।
 न⁵ द्वेषि संप्रवृत्तानि न निवृत्तानि कांक्षति ॥ २२ ॥
 उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
 गुणा वर्तैत इत्येव योऽवतिष्ठति नैगते ॥ २३ ॥
 समदुःखसुखः स्वस्थः समलोष्टाश्मकांचनः ।
 तुल्यप्रियाप्रियो धीरस्तुल्यनिदात्मसंस्तुतिः ॥ २४ ॥
 मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
 सर्वारंभपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

1 Cf. Arjuna mhane ji ! Prabhu ! Samarthâ ! / jo pûvalâ yâ gunâtîta purushârthâ / to kona kona chinha samajoni anarthâ / triguna kadambâ atikramuni vartatase ? // Khuna sattvâchi kavana ? / kona rajogunâchi khuna ? / kona tamogunâchi olakhana ? / kaiseñ olakhoni atikrami tyâteñ ? // *Yathârthadipikâ*.

2 Cf. Äni ächarato kona ächâra—*Yathârthadipikâ*.

To nirgunu kâi ächare—*Jñâneshvâri*.

Teno ächâra kevo hoyo chhe ?—*Dvivedi*.

3 Cf. Äni kaisâ atikrama—*Yathârthadipikâ*.

Kaiseni guna nistare—*Jñâneshvâri*.

Ne tevâ gunâtita shâ prakârathi thai shakâya chhe.—*Dvivedi*.

4 Cf. Sthitaprajnasya kâ bhâshâ samâdhibhâsaya Keshava / sthitadhibh kim prabhâsheta kimâsita vrajeta kim // B. G. II. 54.

5 This line appears also in *Yogavâishatha*.—II. 18.

"(He knows), O Pândava (Son of Pandu)!, light and energy and even delusion. He hates not active worldly duties, nor longs for those of the path of return. He, sitting like one unconcerned, is unshaken by the qualities; who (seeing) merely that the qualities exist, remains firm and moves not. The same in pleasure and pain, self-centred, to whom a sod, a stone and gold are one, to whom lovely and unlovely things are alike, firm, to whom censure and praise of himself are alike, who is alike in honour and dishonour, who is alike towards the sides of friends and foes, and who abandons all undertakings—he is called a Surmounter of the Qualities."

The answer¹ given to the first question of Arjuna, viz., How does the Jnâni, understanding the signs of the qualities, transcend them?, is Light (*prakâsham*) and Energy (*pravrittîm*) and even Delusion (*mohamevacha*), which are respectively the distinguishing marks of Sattva, Rajas and Tamas. The meaning² of this is that when the senses take their objects, it is the quality of Sattva that enables us to know the senses as well as their objects. This is called the light (*prâkâsham*) of Sattva, which the Jnâni transcends by realizing the Self in it, who is beyond, as the rope is

1 Cf. Mhane Bhagavanta shadguna / agû ! jyâ lakshanîñ tinhî guna / atikramuni varte nipana / tîñ chinnheñ prakâsha, pravritti, moha jânâviñ || Aishâ prakâshâteñ | pravrittiteñ, mohâteñ | ullanghuni guna trayâteñ | aisâ varte jânâvâ || Yathârthatadipikâ.

2 Cf. Artha aisâ kiñ prakâsha lakshana / pîhatâñ samaje sattvaguna / tyâ prakâshiñ svaprakâsha âpana / tyâ paratâ || Jo sattvâteñ atikramito / tochi kiñ sattva prakâshâteñ jânato / tyâchâ jnânaprakâshâ vâñchuni prakâshahi to / prakâsha aisâ anubhava // Shrotrâdi indriya vritti / shabdâdi vishaya gheti / hiñ indriyeñ vishaya hi kalati / sattvayogeñ, yâ nâñveñ prakâsha sattvâchâ || Yathârthatadipikâ.

beyond the serpent. He understands that Sattva is the eye that sees, but that it is the light of the Self that illumines the eye of Sattva. Now, energy (*pravrittīm*), which implies action, is Rajas. This the Jnāni recognises to be the non-Self. He transcends¹ it by realizing himself to be actionless, while the senses are dealing with their objects. When the time for the enjoyment of pleasure and pain comes (*Prārabda bhoga*), in spite of his experience that he is not the body, the previous tendencies will force him to feel 'I am happy', 'I am sorry', and so on. This feeling in ignorant men, who identify themselves with the body, is delusion (*moham*²), which means absence of discrimination. It is the principal mark of the quality of Tamas. The Jnāni in question transcends it by remaining aloof, saying that it is his reflection, the Individual Soul, that enjoys and not he, who is the all-pervading Self. Thus, he transcends all the three qualities of Sattva, Rajas and Tamas. The answer to the second question, *viz.*, 'By what conduct (*kimāchārah*) of his does he transcend the qualities?', is that he does not hate worldly actions (*na dveshti sampravittāni*), nor does he crave for cessation of worldly acts or separation from the world (*na nivrittāni kāñkshati*), as a candidate for Knowledge (*Mumukshu*), or an imperfect Jnāni (*Sādhaka*), does. He

1 Cf. Atāñi rajoguna kriyā shakti / kriyārupachi sarva pravritti / te pravritti rajogunāchi vritti / ātmā navhe // Indriyeñ vishaya gheti / vishaya indriyāñsa gochara hoti / āpana akriya aisi sthiti / heñ atikramaneñ rajācheñ // *Yathārthatdipikā*.

2 Cf. Atāñi tamo vritti lakshana / moha pradhāna tamoguna / moha mhanaje avivekapana / atikramuni vartato mohāteñ // Apana navhe sharira / anusandhāneñ yā asunihi dhira / prārabdhabhogīñ purva sañskāra / upaje mi sukhi duhkhi mhanoni // Pari jo gunātita / to heñ rahasya jāne buddhimanta / āpana alipta atyanta / hā bhoga mhane māziyā añshāteñ // *Yathārthatdipikā*.

enjoys¹ his Prârabdha with patience, doing all the necessary duties as worldly people do, and never grumbles why they should be imposed upon him when he has realized the Self and has no desires. He does not avoid the sense-objects, which come to him lawfully and unasked, and is not anxious to withdraw into retirement or solitude when he is destined to live in society, because he realizes *Pravritti* as well as *Nivritti* to be the unreal waves in the real ocean of the Self. He, therefore, lives in the world as if unconcerned (*udâsinavadâsino*²), like a sojourner and stranger who merely witnesses the qualities. He does not, at the same time, allow himself to be entangled in them, because, being convinced of the truth that he is not the body, he has no love for anything that belongs to the body, such as wife, children, home, etc. He is, therefore, always unruffled, i.e., never perturbed by the qualities (*gunairyona*³ *vichâlyate*), as a man who is awake is not disturbed by dreams. Neither does he, at any moment, trouble

1 Cf. Na kari pravritta karmâchâ dvesha / thevuni tyâ karmî dosha / athavâ karuñ na pâbe nirdosha / nivritta karmelî // Kiñ prârabdha bhoga anivâra / prâpta hotâñ tadanusâra / pravrittâñ karmî lokâñ sârikhâ prakâra / dise tyâchyâ pravrittichâ // Tari mi virakta nishkâma / âtmanshtha, âtmârâma / maja kâñ heñ vishaya bho-gâcheñ kâma? / dvesha aisâ nakari pravrittâñ karmâñchâ // Na karâvâ vishayâñchâ svikâra / hâ nivritti mârgâchâ prakâra / yâ karmâchihi apekshâ to nirvikâra / na kari kadhiñ // *Yathârthatdipikâ*.

2 Cf. Agâ! koni udâsina jaisâ ase / taisâ guniñ drashtâ houni vase / parantu tyâ gunâñchyâ phâshânta na gavase / mhanuni na chale tyâ gunavrittiñkaruni // Kiñ jyâchi gelî ahantâ / tyâsi kaiñchi mamatâ? / jadâ chaitanyâchi granthi tattvâtâ / ahankâra // Striputrâdi vegalîñ / pari shankârefñ keliñ jivâ âgaliñ / 'deha mi' mhanatâñ tyâchiñcha sagaliñ / tiñ âpalîñ vâtati tayâteñ // *Yathârthatdipikâ*.

Vâtasaru vâtâ âle / prâtahkiliñ uthoni gele / *Ekhâ vinavi Janârdanâ* / aiseñ asatâñ bhaya konâ //

3 Cf. Hâ na chale gunavrittiñ karuni / athavâ na chale svayeñ tê guna

himself with them. He knows that the transient qualities exist (*gunâ vartanta ityevam*), and remains steady and immovable (*yo'vatishtati nengate¹*) in the Self, like a stone in cement. The answer to the third and last question, *viz.*, In what way does he transcend the three qualities?, is that he treats alike happiness and misery (*sama duhkha sukhah²*), just as God does His Lovers and enemies, because his Reason has become steady in the Self (*svasthah³*). He undoubtedly feels⁴ pleasure, which is the fruit of his merit, and pain, which is the fruit of his sins, but immediately after the period of retribution is over, he enjoys his own inexpressible Bliss, which prevents him from having any desire for the same pleasure again or aversion for the recurrence of pain (*Duhkhesvanudvignamanâdh⁵ sukheshu vigatasprihah—B. G. II. 56*). Even the transi-

mâze mhanoni / âheta guna mithyâ itakeñcha jânoni / ase jaisâ koni udâsina // *Yathârthatdipikâ*.

Svapna gâ jeyâpari / jâgateyâteñ na sifitari / guniñ taisâ avadhariñ / na chalije to // Jnânesvari.

1 Cf. Svarupîñcha sthira ase mhanona / 'nengate' mhanije na chale svarupâ pâsuna—*Chitsadânnandalahari*.

2 Cf. Âtâñ gunâñteñ ye riti / ullanghito to sumati / kiñ duhkheñ, sukheñ sama vâtati / kiñ to svastha // *Yathârthatdipikâ*.

Tari vastrâsi pâthiñ potiñ / nâhiñ sutâ vâñchuni Kirîti / taiseni suye dithi / charâcharâñ // Mhanauni sukhaduhkhâ sariseñ / kâñtaleñ âchare aseñ / ripu bhaktâñ jaiseñ / Haricheñ denefñ // *Jnânesvari*.

3 Cf. Svastha mhanaje svasvarupiñ sthira—*Yathârthatdipikâ*.

Tari to svasvarupiñ ase vartamâna / mhanoni svastha mhanati tayâ lâguna—*Chitsadânnandalahari*.

4 Cf. Duhkheñ pâpâcheñ phala sare / sukheñ punyâcheñ phala osare / bhoga donhi hotâñ na antare / gunâtitatva kâñhiñ tayâcheñ // *Yathârthatdipikâ*.

5 Cf. Artha mâgeñchi jâlâ / prastutiñ prasanga hâchi âlâ / kiñ prârabdhabhoga na chuke jnâniyâlâ / sthithaprajnâsahi // Parantu udvigna navhe dukhhiñ / sprihâ dharinâ sukhîñ / kiñ aiseñcha ho ânikhi / heñ bhogâvâñchuni na ghade sarvathâ // *Yathârthatdipikâ*.

tory pleasure and pain which he experiences, he believes to be actually enjoyed not by himself, who is the all-pervading Spirit, but by his reflection¹, the Individual Soul. When an ordinary soldier, who aims at victory, is not afraid of the wounds he receives in the battle, what wonder is there that this Jnâni, who is centred in himself, bears with fortitude (*dhirah*²) the accidents of life! As he does not care for any worldly happiness, naturally, a sod, a stone and gold are all one to him (*sama loshtâshmakâñchanah*). For the same reason, what is agreeable and what is disagreeable (*priyâpriyo*), praise and dispraise (*nindâtmasañstutih*), honour and dishonour (*mânâpamânayoh*), the sides of friends and foes (*mitrâripakshayoh*), are all alike (*tulyo*) to him, who regards³ every one of these things in the same light in which we do the objects of our dreams, remembered in our waking consciousness. Lastly, he is said to be detached from all undertakings (*sarvârambha*⁴ *parityâgi*), because he has no desire at all which could induce him to begin some work. One who possesses all these qualifications, is called a Surmounter of the qualities (*gunâtitah sa uchyate*). When Arjuna heard

1 Cf. Duhkha kâliñ jâne duhkha / sukhabhoga kâliñ jâne sukha / tathâpi âpana vishvatomukha / bhoga chidañshâteñ to mhane // *Yathârtha-dipikâ*.

2 Cf. Taricha yethenî Yaduvira / tyâ gunâtitâsa mhanato dhira / kñi vartavuni duhkhii sharira / ghâbirâ navhe sarvathâ // *Yathârtha-dipikâ*.

Samâsah || Dhiyamirayati asau dhirah ||

3 Cf. Prârabdha ase joñvari / deha jivanta toñvari / svapna drishti karuni kari / darshana svapnifichyâ janâcheñi // *Yathârtha-dipikâ*.

4 Cf. Âtmânam chedvijânyât.... ...kasya kâmâya shariram anusancaret—*Shruti*.

Kâñhiñi apekshâveñi pade / tari kâñhiñi eka ârambha ghade / sarvârambhâcheñi mula upade / apekshâchi tâkitâñi sukhâobi // *Yathârtha-dipikâ*.

Taiseñchi ârambhitjeti te ârambha jâna / ârambha shabdeñ karmâlâguna/ mhanatâti jâna sarvajna / tyâteñi purna tâki jo kiñ // *Chitsadânandalahari*.

patiently this detailed account of the Surmounter, his mouth began to water, but he thought to himself that, although he had secured all the necessary Knowledge from the Master, it was a very difficult thing for him to make his Reason steady in the manner described. Shri Krishna understands his mind¹ and tells him, in the next verse, that he can easily gain his object by the Worship of the Personal God with unadulterated Love.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ २६ ॥

“ He, who worships Me too with unadulterated Love, transcends these qualities and is fit to become the Personal God.”

The meaning² of this verse, in plain language, is that he (*sa*), who after Self-realization continues the Worship of the Personal God (*Māñcha yo'vyabhichârena bhakti yogena sevate*) along with that of the Impersonal Brahma, passing beyond these qualities (*gunân samatityai-tân*), qualifies himself to become Saguna Brahma (*Brahmabhyûdyâ kalpate*) or the Personal God. For, some Jnânis give up the Worship of the Personal God as soon as their purpose of realizing the Self has been served, and practise the Worship of the Impersonal (*Nirguna*) Brahma alone. They too cross over the qualities, but the strain is too great for them (*Klesha 'dhikatarasteshâm avyaktâsakta chetasâm | avyaktâhi gatir-duhkham dehavadbhîravâpyate // B. G. XII. 5*), because they do not receive any assistance from the Personal God on

1 *OJ. Jnâna jâleñ pari / kaisi thâre sthiti he bari ? / hâ bhâva jânoni Hari / svabhaktineñ ghadela mhanato yâ shlokîñ // Yathârthadipikâ.*

2 *OJ. Agâ ! Mâteñ hi jnâni / jari avyabhichâra bhaktiyogefü karuni / sevi, tari to yâ gunâñteñ atikramuni / yogya hoyâ Saguna Brahma vâvayâ // Jnâni âni Haribhakta / jnâna jyâcheñ bhaktiyukta / to houni jivanmukta / antiñ saguna mukti pâve, artha aisâ // Yathârthadipikâ.*

account of His having assumed the nature of the Kalpavriksha, and have to depend upon their own efforts for success in their spiritual progress. Shri Krishna, therefore, advises Arjuna to continue, as a Jnani, the Worship of the Personal God (*Mayyeval mana âdhatsva Mayi buddhim niveshaya—B. G. XII. 8.*), as he would thereby secure His assistance (*Teshâmaham samuddhartâ—B. G. XII. 6*) and attain speedily to the state of the Surmounter of the qualities. Another reason for which this double Worship is recommended to Arjuna, who has already realized the Self, is that it secures, after death, Eternal Bliss and Companionship of God in His Supreme Abode, *viz.*, the Anadi Vaikuntha, whereas the Worship of the Impersonal Brahma alone causes the Jnânis to merge in it after losing, on the dissolution of their physical bodies, their Shuddha Sattva, which practically means Bliss. Similarly, the Vishnu worship of the ignorant devotees leads them to the New (*Nutana*) Vaikuntha, which is transient. The word 'cha' suggests² that reference is made here to the Love of the Wise Lovers (*Jnâni Bhaktas*), who realize the Impersonal Brahma beyond the qualities and worship the Universe as the Form of the Personal God. Arjuna understands³ the spirit of all that he heard, and begins to

1 *Oj. Jeñ jeñ bhete bhuta / teñ teñ mânî Bhagavanta / hâ Bhaktiyoga nischita / jâna Mâzâ // Jnâncshvari.*

Sarvadâ sarvâtmatecheñ smaranâ / heñcha saguna bhajanâcheñ lakshana —Yathârthatdipikâ.

2 *Oj. Mhanoni Mâteñ sevito mhanâveñ / tethefî Mâteñhi sevito mhane gudha bhâveñ / 'Mântcha' mhanoniyâñ 'cha' kârefî Deveñ / suchavili jnânapurvaka svabhakti // Kiñ jnânadrishti karuni / âpana âtmâ gunâtita mhanoni / pahâtoñ tochi âtmâ janiñ vaniñ / saguna mhanoni vishvarupeñ jari pâhe // Yathârthatdipikâ.*

Bhakti mhanaje sarvabhuтиñ / saprema bhajana yukti / prâpti mhanaje paroksha sthiti / Bhagavatsphurti anivâra // Ekanâthi Bhâgavata.

3 *Oj. Aisâ samajoni artha / Devâkade pâhe Pârtha / toñ parama*

look with joy at the face of Shri Krishna. He sees, however, in Him nothing but Brahma Incarnate! The Kind Master, appreciating the Love and Faith of the true disciple, speaks to him, in the next verse, of His highest or best nature.

ब्रह्मणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकांतिकस्य च ॥ २७ ॥
इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे गुणत्रयविभागयोगो नाम
चतुर्दशोऽध्यायः ॥ १४ ॥

"I alone am the embodiment of the Vedas, of Immortality, of the Inexhaustible One, of the Eternal Path, and of unbroken happiness. Thus ends the Fourteenth Chapter, entitled 'The Yoga of separation from the three qualities', in the dialogue between Shri Krishna and Arjuna on the Yoga Philosophy of the Knowledge of the Eternal in the glorious Upanishads of the Bhagavad-Gitâ."

In this last verse of the Fourteenth Chapter, the Blessed Lord says¹ that He alone is the embodiment of the Vedas (*Brahmano² hi pratishthâham*), for, whatever fruit the Vedas promise for disinterested (*Nishkâma*) and

purushârtha / Krishnachi dise // Tyâchâ samajoni bhakti bhâva / santoshalâ ashesha Devâñîchâ râva / âni âpalâ sarvotkrishta svabhâva / bolonî ârambhilâ yâ shlokiñ // *Yathârthatadipikâ*.

1 Cf. Brahma Veda, yâchi pratishthâ / amrita moksha, avyaya yânchihi pratishthâ / shâshvata dharma âni ekânta sukha yânchi hi pratishthâ / Michi jâna // *Yathârthatadipikâ*.

2 Cf. Prakarsheñ je jayâchi sthiti / te tyâchi pratishthâ mhanati / tari Veda jeñi jeñi phala sângati / Majapásuni teñi sarva // Je ja vedokta riti / jeñi jeñi sakâma nishkâma kariti / te teñi phala Maja pásuni pâvati / techâ prakrishta sthiti Vedâchi Mi svayeñ // *Yathârthatadipikâ*.

Mayaiva vihitâñ hitâñ—B. G. VII. 22.

Pratishthâ shabdeñ páramârthika svarupa—*Chitsadânandalahari*,

optional (*Sakâma*) duties, is given by Him. He is also the embodiment of Immortality (*amritasya*¹) or Nirguna Mukti, because the Knowledge of the Self, which secures it, is the result of the Worship of the Personal God. For, without the Grace of the Personal God, it is impossible to realize the Self. He is the embodiment of the Inexhaustible One (*avyayasya*²) or Saguna Mukti, since in it the liberated Soul attains to the Identity of the Personal God. The word ‘*cha*³’ suggests the two kinds of Emancipation spoken of in the first two verses of this Chapter, where it is stated that the Wise Lovers (*Jnâni Bhaktas*) are not reborn when worlds are born nor suffer when they are destroyed (*sarge' pi nopalâyante pralaye na vyathanticha*), but, like the Personal God Himself, they take rest⁴ at the time of the dissolution of the Universe and arise when it is created. Thus, ‘Saguna Mukti’ is called here ‘*Avyaya*’ or ‘the Inexhaustible One’ to distinguish it from ‘Nirguna Mukti,’ which is called ‘*Amrita*’ or ‘Immortality’, in which the Nirgunopâsaka merges in the Impersonal Brahma. The Lord is said to be the embodiment of the Eternal Path

1 *OJ.* Yo Brahmanam vidadhâti purvam.....sharanamaham prapadye—
Shruti.

Taiseñchi amrita moksha kevala / jeñ nirgunopâsanecheñ phala /
Mâzyâ bhajaneñchi pávati sakala / mage nirguna dharuni saguna jari soditi //
Mâzyâ prasâdâvina / koneñ olakhilâ âtmâ nirguna ? / yâ lâgiñ Michi
Saguna / pratishthâ nirguna mokshâchi // *Yathârthatdipikâ.*

2 *OJ.* Kîñ hoto pralaya / tochi sarvâñchâhi vyaya / tyâ vyayântahi
avyaya / sâdharmya Mâzeñ // Tyâchi pratishthâ ye riti / teñ Micha Vaikuntha
Vaikunthapati / árambhîñ doni moksha Pârthâ tujapratî / vadaloñ tyâ
dofûhichihi Mi pratishthâ // *Yathârthatdipikâ.*

3 *OJ.* ‘*Avyayasyacha*’ mhanoni / yâ ‘*cha’kâreñ karuni* / bole doni
moksha suchavuni / je adhyâyârambhiñ bolile // *Yathârthatdipikâ.*

4 *OJ.* Kari yoganiñdrâ Hari sheshashâyi, layiñ nijati mukta tyâchecha
thâyiñ / kari srishti houni jâgâ Murâri, tayiñ uthati muktahi yâ prakâriñ //
Nâmasudhâ.

(*shâshvatasyachal dharmasya*) or Bhâgavata Dharma, because it leads to Saguna Mukti, in which the Shuddha Sattva of the liberated Soul, which enabled him during life-time to realize all to be Vâsudeva, assumes the Form of the Personal God and gives him the joyful experience of the Eternal Bliss even in the Supreme Abode of Vishnu, which is the Anâdi Vaikuntha. The Bliss (*sukham*) of the Impersonal Brahma is called *Ekântika* (final), because, when one enjoys it, all the functions of the mind assimilate in One, *i.e.*, the Self. This too is pronounced to be His embodiment², for, the enjoyment of it is the eternal privilege of the Personal God.

Thus, this Fourteenth Chapter speaks of the Yoga of separation from the three qualities of Sattva, Rajas and Tamas, because they bind down (*Nibadhnanti*) the Individual Souls. The Saint Tukârâma also says³ that none of the three qualities, of which this body is formed, is desirable. And yet, we cannot do without them. They are our eternal companions in this body. For, they were the agents through whom we contracted debts in past lives, and through them we must repay them. The quality of Sattva arises when the time for enjoying happiness comes; that of Rajas, when the time for doing any action comes; and that of Tamas, when the time for

1 Cf. Ataeva je ácharatâñ Bhâgavata Dharma / moksha pâvje shâshvata sadharma / to mhanâvâ Shâshvata Dharma / pratishthâ tyâchi hi Mi mhane // Jyâneñ Bhâgavata Dharma kelâ / to saguna mokshâsa gelâ / to dharma hi sângâteñchi nelâ / kiñ shuddha sattveñchi sârupya // *Yathârtha-dipikâ*

Also *Vide* Part I. p. 93 and Part II. p. 259.

2 Cf. Âtâñ ekântika sukna atyanta / jetheñ ekâ svarupiñ sakalâñ vrittîñchâ anta / tyâchihi pratishthâ mhane Bhagavanta / Michi mhanoni // Kiñ akhanda nirgunânubhava / heñchi sagunâcheñi vaibhava / mhanuni Michi Devâdhideva / pratishthâ tyâhi sukhâchi // *Yathârtha-dipikâ*.

3 Cf. Deha trigunâchâ bândhâ / mâji nâhiñ guna sudâ //

delusion comes. Happiness includes Knowledge, action includes avarice, energy, restlessness and desire, and delusion includes heedlessness, indolence and sleep. Those who encounter death when Sattva prevails, go to the higher worlds (*Urdhvam*), such as Mahar, Janah, Tapah, Satyam, and take birth again in the families of pious persons who possess either material or spiritual wealth, in order that they may acquire Knowledge and become free. Those who die when Rajas is predominant, go to the middle regions (*Madhye tishthanti*), such as Bhuh, Bhuvah, Svah, and are reborn among those attached to action (*Karma sangishu*), in order that they may make preparation to go there again. Those who die in Tamas, go to lower regions (*Naraka*) and return to become¹ beasts, birds, trees, &c. (*Adho gachchhanti*), because they are enveloped in the vilest qualities (*Jaghanya guna vrittisthâ*). Even if, by chance, they are born among men, they are incapable of acquiring any Knowledge even in good company, just as the bamboo can never become sandal wood even if it is planted very close to the sandal tree. When the Jnâni, watching life,

1 Prof. Bose's discovery, now embodied in book-form and entitled *Response in the Living and the Non-Living*, marks a new epoch in the advancement of modern science. It has been accepted by all scientific authorities, after the Professor had demonstrated it by experiments before a large number of scientific people in London, and notably by Lord Kelvin.

"Armed with the demonstrated facts of this discovery, Professor Bose maintains that the true test of the existence of life in any form of matter is its sensitiveness to external stimulus. According to this test he proves conclusively that no essential difference exists between animals and metals or vegetables. He has shown by scientific experiments that a bar of iron is not only as irritable and sensitive as a human body, but that it can be killed or poisoned in the same way as a human body can be killed or poisoned. According to his discovery, life pervades every object and part of nature."—*Bhârati*.

perceives that the qualities are the only actors, and realizes the Self beyond them, he secures Emancipation, which is of two kinds. If he is a Worshipper of the Impersonal Brahma alone, the Freedom he gets is called Nirguna Mukti, and if he is a Worshipper of the Personal God too, he enjoys Saguna Mukti. The importance of the latter may be gathered from the fact that it is referred to in three places in such a short Chapter of 27 verses as this is. They are (1st) *Mama sâdharmyamâgatâh—XIV. 2* (they attain to My Identity), (2nd) *Madbhâvam so'dhigachchhati—XIV. 19* (he assumes My Form) and (3rd) *Brahmabhuyâya kalpate—XIV. 26* (he is fit to become the Saguna Brahma or the Personal God).

At the end of this discourse, Arjuna thought that, if Freedom could be obtained by realizing the Self beyond the qualities, which is Vyatireka, there was no necessity of Anvaya, that is, of realizing Brahma in everything. In the next Chapter, therefore, Shri Krishna will point out to him, once more, by means of the simile of the Ashvattha (Pipal tree) what He has already told him several times, viz., that without Anvaya, there can be no Living-Freedom, the process of watching described here being only a method for making the Reason steady, which already anticipates¹ Anvaya Knowledge.

1 Cf. Jo visâ gunâtita / to toñ jivanmukta nischita / tyâsa gunatarangâsahita / dise nusatâ chitsindhu // Jo te lakshuni vegale guna / pâhela drashtepanâchi khuna / maga sarvâtmabodhiñ nipuna / kona navhe ? // *Yathârthatdipikâ*.

CHAPTER XV

(PANCHADASHO'DHYÂYAH)

SYNOPSIS—The main object of this Chapter is to impress once more upon the mind of Arjuna the necessity of Anvaya Knowledge by means of the simile of the 'Ashvattha', as he thought by mistake, after hearing the last Chapter, that one could become a 'Gunâtita' (Surmounter of the qualities) by Vyatireka Knowledge alone, forgetting that the very practice of watching the work of Nature, which is recommended as a means for securing Living-Freedom, anticipates Anvaya Knowledge. The 'Ashvattha' is the inexhaustible (Avyayam—XV. 1) world-tree. In the Brahma which is up (Urdhva—XV. 1), i.e., first in time, is its root (Mulam—XV. 1) known as Mâyâ. Similarly, 'Adhah' (below), i.e., next in time, refers to the Individual Souls, whose bodies are its branches (Shâkham). The Vedic hymns are the leaves of this tree (Chhandâñsi yasya parnâni—XV. 1). The upward branches (Urdhva shâkhâ—XV. 2) are God's Incarnations. The bodies of Individual Souls are formed of the three qualities of Nature, and those of the Incarnations of Shuddha Sattva (Guna praviddhâ—XV. 2). The sprouts are the sense-objects (Vishaya pravâlâh—XV. 2). The roots stretched downwards are the subtle

bodies of the Individual Souls, which are the bonds of the actions done in human bodies (*Adhashcha mulānyanusantatāni karmānu-bandhini manushya loke*—XV. 2). The tree has no form (*Na rupamasyeha*—XV. 3), and what looks like form is the form of the effect (*Māyā*). Therefore, the formless cause (the spirit) is perceived close to it, that is, in itself (*Tathopalabhyate*—XV. 3). It has no end, no beginning, no existence (*Nānto nachādir nacha sampratishthā*—XV. 3). It causes births and deaths and, therefore, must be hewn down by Vyatireka Knowledge (*Asanga shastrena dridhena chhitvā*—XV. 3), and then the Self must be sought in it by Anvaya (*Tatah padam tat parimārgitavyam*—XV. 4). This is the knowing of the 'Ashvattha', and one who knows it in this way is said to be the knower of the Vedas (*Yastam veda sa vedavit*—XV. 1), who ultimately merges in the Self or Impersonal Brahma (*Yasmin gatā na nivartanti bhuyah*—XV. 4). The work of the Worshipper of the Personal God is not, however, over yet, for, he says 'I take refuge in that same Primeval Being (*Tameva chādyam purusham prapadye*—XV. 4), from Whom emanated the ancient stream (*Yatah pravrīttih prasritā purāni*—XV. 4)'. Thus, he more easily enjoys Living-Freedom, and also after the death of his physical body, reaches the inexhaustible goal (*Padam avyayam*—XV. 5), which is the Supreme Abode of Vishnu (*Taddhāma paramam Mama*—XV. 6), where there is no Sun, no Moon, no Fire (*Na tadbhāsayate suryo na shashāñko na*

pâvakah—XV. 6). Now, who becomes free thus? The answer is, a portion of His Own Self (Mamaivâisho—XV. 7), who becomes the Individual Soul (Jivabhutah—XV. 7) in his vehicle of Impure Sattva (Jivaloke—XV. 7). When he acquires a new body (Shariram yadavâpnoti—XV. 8) and abandons the old one (Yachchâpyutkrâmati—XV. 8), he goes gathering up the subtle body as the wind carries scents (Grihitvaitâni sañyâti vâyurgandhânivâshayât—XV. 8), and, pervading his instruments, the mind and the senses, enjoys the sense-objects (Adhishthâya manashchâyam vishayânupasevate—XV. 9). Shri Krishna then mentions a few of His Vibhutis or Emanations in continuation of those we find in Chapters VII and X. Lastly, He explains the three parts of them, viz., 1st, Nature or Matter, which is destructible (Kshara—XV. 16); 2nd, the Individual Soul, who is indestructible (Akshara—XV. 16) but who is fettered on account of his impure vehicle; and 3rd, the Supreme Self (Paramâtmâ—XV. 17), who enters each and every body of the Individual Souls in the three worlds (Lokatrayamâvishya—XV. 17) and sustains them (Bibharti—XV. 17). The last is beyond the first, as gold is beyond the ornaments, and is evidently superior to both (Ksharamatito'ksharâdapi chottamah—XV. 18). He is, therefore, celebrated in the world and in the Vedas as the Best of Beings (Ato'smi loke vedechâ prathitah Purushottamah—XV. 18). He who, undeluded (Asammudho—XV. 19), knows the Personal God to be the Best of Beings in this way (Evam—XV. 19),

is the all-knower (Sarvavid) who worships Him, thinking all to be Vâsudeva (Bhajati Mâm sarvabhâvena—XV. 19), and has done all he need do (Kritakrityah—XV. 20).

O Thou Spiritual Guide of Arjuna and of all Thy Lovers in the world! O Thou Ocean of Bliss, in Whom all the worlds and things rise and fall! O Thou Merciful Saviour of all those who surrender themselves absolutely to Thee! O Mighty Lord!, when there is none in the three worlds even like Thee, who can excel Thee? Thou art all in all! O Shri Krishna! Guru of Gurus!, by the Knowledge Thou gavest to our worthy brother Pârtha in the last Chapter, Thou hast convinced us that we are not the doers of actions and that the three qualities of Nature alone do everything. Be pleased, O Beloved Father!, now to see that we do not forget this conviction and allow the pick-pockets of these qualities to rob us of the wealth of our Knowledge of the all-pervading Self. While the Prârabdha is working, let us observe distinctly, O Blessed Lord!, that it is our reflection, the Individual Soul, that enjoys pleasure and suffers pain of this body and that we are merely the stainless spectators of the phenomena, and let us, O Supreme Being!, return into Thy Sweet Bosom as soon as the debt is paid, and realize that the qualities are nothing but waves in the ocean of the Self.

After hearing the last discourse, Arjuna thought¹

1 Cf. Kiñ âpana gunâvegalâ / vyatirekeñ kale itaki kalâ / maga kâñ pâhâveñ prapanchâ sakalâ / Brahmachi mhanoni ? // Moksha gunâtitapaneñ / heñ aiseñ bolileñ Deveñ âpaneñ / âtâñ anvaya bodha lakshaneñ / kâñ Brahmatveñ pâhâveñ prapancha ? // Pari heñ na kale varma / kiñ jo jânela sarvahi Brahma / to prârabdha yogeñ ghadatâñ karma / gunâtitatva âpaleñ pâhato // *Yathârthatdipikâ*.

that it was not necessary to have Anvaya Knowledge, as by Vyatireka alone one could become the Surmounter of the qualities and secure Freedom. Here, Arjuna forgot altogether the fact often repeated by the Master, viz., that the Knowledge of the Self is not complete until the Jnâni realizes the Self or Spirit in Matter, just as we see thread in a piece of cloth or clay in an earthen vessel. The person who is described as the Surmounter of the qualities in the last Chapter is, therefore, one who is well-versed in both 'Vyatireka' and 'Anvaya' Knowledges, as he is said to enjoy Living-Freedom (*Amritamashnute²*). He sees that the Self is beyond the qualities whenever any action takes place by Prârabdha, but he fully realizes all to be Brahma. As Arjuna did not grasp this point, Shri Krishna repeats³, in this Chapter, the Anvaya Knowledge by means of the simile of the Pipal tree. In the first verse, He compares the world to the *Ashvattha* or Pipal tree, as is done by the Vedas⁴.

**श्रीभगवानुवाच—जर्ज्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छदंसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥**

1 Cf. Yâvannânâtmadhi puñso na nivarteta yuktibhîh / jâgartyapi svapannajnah svapne jâgaranam yathâ // *Shri Bhâgavata*.

2 Cf. Aiseñ asoni jo gunâtita / varnitâ jâlâ Bhagavanta / to toñ jivan-muktachi nischita / prârabdha vartatâñ varte ye riti // Tevhâñ sarvahi Brahma / heñ thâvukechi tyâteñ varma / parantu prârabdheñ ghadatâñ gunakarma / gunâtitatva pâhe âpuleñ // *Yathârthadipikâ*.

3 Cf. Mhanoni âtâñ mûguti / anvaya boloñ pâhe Santâñchâ Pati / prapancha ashvattha yâ prasanga sangati / boloñ mhanec // *Yathârthadipikâ*.

4 Cf. Pimpala yâ vrîkshâsacha ârambhiñ ashvattha mhanata asuna Kathopanishadâñta (6. 1)—“Urdhvamulo’vâkshâkha esho’shvattah sanâtanah / tadeva shukram tadbrahma tadevâmritamuchyate” // asâ jo Brahmmaya amrita ashvattha vrîksha sâñgitalâ åhe tohi hâcha hoyo,—*Gitârahasya*.

"With root up and branches below, the Ashvattha is said to be inexhaustible ; its leaves are hymns ; he who knows it, knows the Vedas."

Here, the word '*urdhva*' (*lit.* up or above) refers to Time. Just as the father is above the son, or superior to him, because he is born before him, so is the Brahma called '*urdhva*', because it exists before the Ashvattha of this world. In the Brahma which is up (*urdhva*), there is the root (*mulam*) of the Ashvattha or world-tree, which is Mâyâ². It means that Brahma is beyond Mâyâ and is its material cause. The Mâyâ merges in Brahma after the dissolution of the Universe and manifests itself again at its creation. When the Mâyâ arises from the Eternal Brahma, then only the different Individual Souls appear, just as reflections of the sun are seen whenever there are collections of water. The word '*adhah*'³ (downward or below) refers, therefore, to the Individual Souls as they are inferior in time, being of later origin. The bodies of these Individual Souls are the branches (*shâkham*) of the Ashvattha. Thus, '*adhah*' and '*urdhva*' are the only two kinds of Spirit (*Chaitanya*), the former being the Individual Soul and the latter the Universal Soul. The rest is all Mâyâ. For, the

1 *OJ.* Urdhva kâleñ karuni / jaisâ pitâ urdhva putrâhuni / taiseñ prapanchâ purviñ Brahma mhanoni / urdhva shabdeñ parabrahma || *Yathârthatdipikâ.*

2 *OJ.* Tyâ urdhvîñ Brahmiñ / mula ashvatthâcheñi mhane Jagatsvâmi / teñ mula toñ mâyâ mhanoni nigamâgamiñ / prasiddha ase || *Yathârthatdipikâ.*

3 *OJ.* Aisi mâyâ ashvattha mula / te urdhviñ ase mhane Meghanila / urdhva shabdeñ tiparateñ palikade kevala / adhishtâna teñ mâyechefi || Teñ urdhva mhanâveñ Brahma / kâleñ pâhatâñ teñ anâdi parama / hotâñ mâyâ nadichâ ugama / jiva nânâ pragatati âlikade || Adha shabdeñ khâlate / nicha kâleñ karuni te / sarvahi jiva yâ arthiñ bolate / adha shabdeñ vâni Devâchi || *Yathârthatdipikâ.*

Ashvattha itself is Mâyâ, the root is Mâyâ and the branches too are Mâyâ. The thing in which the Mâyâ exists is Brahma. This world-tree is called Ashvattha¹ (*lit.* that which will not remain to-morrow, from 'a' not 'shva' to-morrow, and 'ttha' remain), because it does not remain as it is even for a moment, but undergoes continual changes. And yet, it is said to be inexhaustible (*prâhuravyayam*), because actually there is no waste (*vyaya*). Even when the forms of material objects are destroyed, the elements remain undisturbed. The destruction of earthen vessels, for instance, does not destroy clay. In the same way, Brahma, the material cause of the Ashvattha or world-tree, is inexhaustible (*avyayam*²), while the forms of Mâyâ, which appear in it, are perishable. The Knowledge of both the sides of the Ashvattha is obtained from the Vedas, which are therefore called its leaves (*chhandâñsi*³ *yasya parnâni*). Just as we are not able to see a tree in the dark, but we know of its existence from the sound of the leaves, so, although the world-tree appears to us destructible, we realize from the Vedas that it is inexhaustible. Some

1 Cf. To hâ jagadambaru / nhave etha sañśâru / hâ jânaiñ mahâtaru / thâñivalâ ase // *Jñâneshvâri*.

Sañśâra mhanaje 'dolyâpudheñ disanâreñ sarva jaga kifivâ drishya
srishi' asâ ahe.—*Gitârahasya*.

'a' mhanaje nâhiñ 'shva' mhanaje udyâñ âni 'ttha' mhanaje
tikanârâ.—*Gitârahasya*.

2 Cf. Evam prapancha Brahma eka / tyâñta mâyâbhâga jada aneka /
to nashvara tyâ bhâgâchâ prakâshaka / adhishtâna bhâga avyaya bolilâ //
Yathârthatadipikâ.

3 Cf. Âtâñ ashvattha shabdeñ nashvara âni avyaya / jnâna aiseñ
advaya / Vedeñ karuni hoyâ / tiñ parneñ jayâchiñ // Kîñ andhakâriñ
vriksha na dise / toñ parnadhvani shravaneñ vâte ase / aisâ prapanchâ-
shvattha nashvara tathâpi gavase / tattvatâ avyayapaniñ Vediñcha //
Yathârthatadipikâ.

commentators say that the Vedas are its leaves because they preserve¹ it as leaves preserve trees, or because they are the causes of the fruit which the tree bears, i.e., material enjoyments or salvation. Now, one who knows this Ashvattha (*yastam² veda*) realizes the indestructible Brahma in the destructible world and, therefore, the Blessed Lord calls him the Knower of the Vedas (*sa vedavit³*). This Knowledge, which is described as 'Vâsudevah sarvamiti (Vâsudeva is all)' in the 19th verse of Chapter VII, is the aim or object of all the Vedas and of the Vedanta Philosophy. In the next verse, Shri Krishna explains the remaining part of the simile.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसंततानि कर्मानुवंधीनि मनुष्यलोके ॥ २ ॥

"Both upwards and downwards its branches spread out, which take their birth from qualities and sprout forth sense-objects; and downwards are stretched their roots, which are the bonds of actions in the world of men."

In the last verse, we are told only of the downward branches, that is, the bodies of the Individual Souls. Here, the Blessed Lord says that the branches of the Ashvattha extend upwards and downwards (*adhashchordhvam⁴ prasritâstasya shâkhâ*). The 'Urdhva Shâkhâ' are,

1 Cf. Its leaves are the Vedic hymns, for as the leaves of a tree are essential to its life, so are the Vedic ordinances conducive to the preservation of the Tree of *sañśâra*, by enjoining various rites which result in material enjoyments, or even lead according to some authorities to salvation.—*Odilek.*

2 Cf. Jo tyâ ashvatthâteñ jâne / tyâsa nashvaratvîñ avyayatva bâne / tochi Vedavettâ mhané / Gitâkâra Bhagavanta // *Yathârthadipikâ.*

3 Cf. To mhanâvâ Vedavettâ / jo jadiñ sarvatra dekhe âtmasattâ / jadatva nâhiñicha aiseñ chittâ / jayâchiyâ bâne // *Yathârthadipikâ.*

4 Cf. Âtâñ urdhva shabdeñ Brahma nirguna / teñchi mâyâ yogefû saguna / avalambuni shuddha sattva guna / avatâra karitase shâkhâcha te dehahi // *Yathârthadipikâ.*

therefore, the Incarnations of the Personal God. The bodies of the Individual Souls, as well as those of the Personal God, are said to take birth or grow from the qualities (*guna praviddhā¹*), because the former are made of the three qualities of Sattva, Rajas and Tamas, and the latter of Shuddha Sattva. The material cause of both the chain of the three qualities and the hammer of Shuddha Sattva is, however, one and the same, *viz.*, the iron of the Impersonal Brahma, which is called '*urdhva*'. The sprouts of the bodies of both of them are the sense-objects (*vishaya pravālāh²*), the difference being that to the Individual Souls the senses and their objects are real entities, but to the Personal God they are all imaginary and unreal. The bodies of both the Individual Souls and God are said to have sense-objects, because, although the latter has no senses, His body can be seen and felt by the people. Then, are we to consider the bodies of both to be alike? No, the bodies of God are ever free, and those of the Individual Souls are fettered. For, downwards, *i.e.*, in the Individual Souls, are stretched their many roots (*adhashcha mulānyanusantatāni³*), *viz.*, the subtle bodies

1 Cf. Deha jivānche triguna / Ishvarāche shuddha sattva guna / tyā doñī dehāntahi ekachi nirguna / jeñi Brahma urdhva shabdeñ bolileñ // Yā bhāveñi guna praviddhā / kiñ guneñcha donhi vādhalyā prasiddhā / triguna shākhā guna baddhā / sattva shākhā guna muktā tari guna // *Yathārtha-dipikā*.

2 Deha jivānche Ishvarāche / donhi shākhā āni tyā shākhānche / phāñte vishaya niseñi svavāche / gudha bhāveñi bolato // Kiñ vishayendriya pratiti / jivāsa satyatveñi vātati / āni mithyā kalpanā Jagatpati / sarva āpalī pāhato // Mhanoni indriyeñi āni vishaya / dohiñ vegalā Jaganmaya / tathāpi rupādi pratyaya / janāsa Rāmakrishnādyavatārīñi // Yā lāgiñ vishaya ubhaya dehīñ asati / juri indriyeñi Ishvarāsa nasati / yā lāgiñ vishaya dohiñteñi Shripati / bole yetheñi // *Yathārtha-dipikā*.

3 Cf. Agā! adha shabdeñ jivagana / je boliloñ Mi āpana / tyānche thāñiñ bandha lakshana / muleñ asati shākhāchiñ // Tiñ muleñ atyanta

(*Sukshma* or *Linga Sharira*), which are the bonds of the actions (*karmânubandhi*¹) done in the world of men (*manushya² loka*), that is, in human bodies. Whatever actions we do every moment in this human body leave back impressions³ in the forms of likes and dislikes, which are called *Kriyamâna*. After death, this *Kriyamâna* is added to the *Sanchita* (accumulations of all previous lives), out of which *Prârabdha* is created by God. This eternal chain of actions dwells in the subtle bodies, just as the impressions of all we do in our waking consciousness (*Jâgriti*) dwell in our mind and assume various forms in dreams. The subtle bodies⁴ are, therefore, the bonds of actions. The *Kriyamâna* of the disinterested devotees is destroyed by offering actions to the Personal God as sacrifice, *i.e.*, by the conviction that they are not the doers of actions. The *Sanchita* too is burnt along with the subtle body by the fire of Knowledge. But the *Prârabdha* must be enjoyed before the dissolution of the physical body. As already stated in Chapter XIII, the human body (*manushya loka*)

vâdhaliñ / houni dridha pasaraliñ / tiñ kona mhanoni nâhiñ kalalîñ / tari khuna sângatoñ âika || Aise linga-deha nânâ / te jiva shâkhâmuleñ Arjunâ ! / tyâ mulâpâsunî sthula rachanâ / te manushya dehâche karmâchi // *Yathârthatdipikâ*.

1 *Oj.* Aisiñ karmânubandhi teñ muleñ jâna / karmadvârâ bândhati manushyâ lâguna—*Chitsadânandalahari*.

2 *Oj.* Mhanauni deheñ manushyeñ / iyeñ muleñ hofti na chuke / aiseñ Jagajjanakeñ / bolileñ teneñ // *Jnâneeshvari*.

3 *Oj.* Jo jo kâfhi vishaya bhoga hota / tyâ bhogeñchi râga dvesha nipajata—*Chitsadânandalahari*.

4 *Oj.* Jnânâaleñ linga deha hotâñ bhasma / tyâ saveñ jale sanchita karma / kriyamâna hoteñ maga akarma / akartepaneñ âni Ishvarârpanefhi // Itarâncheñ kriyamâna / hotâñ prânaprayâna / sanchita houni maga nirmâna / kari prârabdha Ishvara tyâ madhuni // Teñ bhogilyâvina / sute aisiñ ase kavana? / evam karmâcheñ bandhakapana / lingadehiñ // *Yathârthatdipikâ*.

is alone to be called the Field, because it is the only place where we have to sow the seed of which the fruit is to be reaped in other lives. There can be no Kriyamâna¹ in other bodies than human. In the next two verses, Shri Krishna tells³ Arjuna why the Ashvattha is said to be inexhaustible (*avyayam*), when its very name shows that it is perishable, and how to get rid of its perishable part and secure the immortal essence which lies hidden in it.

न रूपमस्येह तथोपलभ्यते नांतो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरुद्धमूलमसंगशक्षेण द्वेन छित्त्वा ॥ ३ ॥
ततः पदं तत्परिमार्गितव्यं यस्मिन्नाता न निवर्त्तते भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

"It has no form here and, therefore, it is perceived close to it; it has no end, it has no beginning, it has no real existence. Having cut down this strongly-rooted Ashvattha by the unswerving weapon of Knowledge, one should seek for that goal from which those that go there never return (thinking) 'I seek refuge in that same Primeval Being from Whom emanated the Ancient Stream'."

If one says, 'How do you call the visible Ashvattha or world-tree inexhaustible (*avyayam*) in the face of the Shruti 'Yaddrishtam tannashtam', which means 'what we see is perishable'? , the reply is, it has no form (*na rupamasya*²). If he asks again, 'When we

1 Cf. Manushya dehâvina / anya dehiñ nase kriyamâna / ye vishayîñ purâneñ Veda smriti pramâna / teñ sarva shâstramayi Gitâhi yethen bolate // *Yathârthatdipikâ*.

2 Cf. Nashvarâsa avyayatva kaiseñ? teñ âtâñ / bolela Deva—*Yathârthatdipikâ*.

3 Cf. 'Na rupamasya 'mhane Samartha / nâhiñ rupa yâsa aisâ yâchâ artha—*Yathârthatdipikâ*.

actually see the form, how do you say that it has no form?' he may be told that the form he now sees in it (*iha*¹) is the form of Mâyâ, the effect, and, therefore (*tathâ*²), its material cause, viz., the spirit, which is formless, is perceived (*labhyate*³) close (*upa*), i.e., in itself. As the form of the ornament or earthen vessel is wasted or destroyed, but the gold and clay, which are close to them and which are seen by the eyes first, are indestructible, so, even when the visible form of the Ashvattha is perishable, the material of which it is made is inexhaustible (*avyayam*). It has neither beginning nor end (*nânto na châdih*⁴), because its cause is beginningless and endless. As regards the serpent of the world-tree, we are unable to say when it originated and how long it will continue, as well as where it begins and how far it extends, because we possess no information on these points about its cause itself, viz., the rope of Brahma, which it really is. Thus, it is infinite not only in time but also in space. In Shri Bhâgavata, in the praises offered to Shri Krishna, Brahmâ says⁵ that there are innumerable worlds, like his own Brahmânda, in the minutest hole of every one

1 *OJ.* 'Iha' mhanije yâ madhyeñi âtâñi / rupavanta disata asatâñi / rupa nâhiñi mhanije pâhatâñi / rupa kâryâcheñi, nasecha pâvaleñi upâdâna // *Yathârthatadipikâ*.

2 *OJ.* 'Tathâ' mhanije tyâ kâranâ karitâñi—*Yathârthatadipikâ*.

3 *OJ.* 'Upa' mhanije samipa / labhyate pâvijeteñi rupa / jadâcheñi upâdâna chitsvarupa / teñi jadiñcha disateñi artha aisâ // *Yathârthatadipikâ*.

4 *OJ.* Yâsi nâhiñi âdi anta / kiñ kârana yâcheñi anâdi ananta / kadhiñ pâsunî, kothuni, kothaparyanta / heñhi nâhiñi yâ prapancha vrikshâteñi // Eka kâlakrita âdi anta, eka âdi anta deshakrita / donhi nâhiñi mhanato Bhagavanta / yâ prapancha vrikshâteñi he tikâ // *Yathârthatadipikâ*.

5 *OJ.* Kvâham tamomahadaham khacharâgnî vârbhu sañveshtitânda ghata sapta vitasti kâyah / kvedrigvidhâ viganitânda parânucharyâ vâtâdhva roma vivarasya cha Te mahattvam //

of His hair, and the Shrutis¹ say that both the Gods of Heaven and the God of Gods Himself have not been able to ascertain His limit (*anta*). This is not at all a blemish, for it is impossible for any one to know the limit of Him Who is Infinite. If the limit were known even to God Himself, He would at once turn into a finite being. Now, one would say² here that all this is true with regard to the Impersonal (*Nirguna*) Brahma. But what about the Personal God or *Saguna* Brahma, Who actually witnesses the visible world? He must have some limit, of course, as we know the world He sees has. The Shrutis themselves answer the query by saying³ that, when He rises from His Yoga-sleep, He creates at one and the same time infinite Brahmândas of movable and immovable things, like particles of dust flying in the sky, witnesses them during the period of the subsistence of the Universe, and swallows up all of them at its dissolution, to reproduce them when He awakens again. Thus, as the Impersonal Brahma is infinite, so are also the Personal God and the visible world. The Blessed Lord then says that the world-tree has no real existence (*na cha⁴ sampratishthâ*), because,

1 Cf. Dyupataya eva Te na yayurantam anantatayâ Tvamapi yadanta-rânda nichayâ nanu sâvarânâh /

2 Cf. Pari heñ lâge nirguniñ / anantatva na ghade jehvâñ saguniñ / tevhâñ sagunâsa zani / antavantapana lâgela // Tari teñ saguna sâkshi / sâkshitva tari drishya lakshi / drishyâsa anta jyâ pakshiñ / anta sâkshitvâhi lekhâvâ // *Yathârthatdipikâ*.

3 Cf. Kha iva rajâñsi vânti vayasâ saha yachchhrutayastvayihi phalantyatannirasanena bhavannidhanâh //

Sare yoganidrechâ avasara / jâgâ hoyâ sâkshi Ishvara / tevhâñ ananta brahmândêñ charâchara / kari, pâli, gili ekasareñ // Evam svarupeñ ananta jaisâ / sâkshitveñhi ananta taisâ / drishya prapanchahi aisâ / varnilâ anantatveñ // *Yathârthatdipikâ*.

4 Cf. Ädi anta nasoni / pratishthâhi nâhiñ mhanoni / bole Bhagavanta yâ varuni / vivartapana bole prapancha vrikshâcheñ // *Yathârthatdipikâ*.

if it has no beginning and no end, it cannot have a middle. What appears, however, is an illusion, as the serpent which appears on the rope is. 'But this Ashvattha is indeed a source¹ of misery, and the sooner we get rid of it the better. For, its roots, viz., the subtle bodies, are the bonds of acts done in this human body. Shri Krishna, therefore, suggests that, first of all, this strongly rooted Ashvattha must be hewn down with the firm axe of the Vyatireka Knowledge (*ashvatthamenam suvirudhamulam asanga shastrena dridhena chhitvā*). '*Asanga shastra*' may mean either the weapon which destroys *sanga* or Egoism, or it may mean the weapon of him who is free from Egoism. In both cases, it refers to the Knowledge of the Self (*Ātma jnāna*²) imparted by the Preceptor through the *Mahāvākyā* (Great Sentence) *Tattvamasi* (Thou art That), where the direct or primary meaning of the words '*Tat*' (That) and '*Tvam*' (Thou) is to be ignored and the same indirect or secondary meaning of both, viz., the Self or Brahma, expressed by the word '*Asi*' (art), is to be realized. This is called

Evam ādi anta yâ vrikshâsi jâna / donhi hi nâhiñta napatuna /
taisâchi madhya hi nâhiñ tyâ lâguna / pratishthâ purna sthiti je kiñ //
Ādi antiñ je kiñ vastu nase / te madhyeñ hi sâcha sarvadâ na bhâse /
raju sarpa kâñ shukti rajata dise / mithyâ jaiseñ sarvatra || *Chitsadâ-nandalahari.*

1 *OJ.* Pari hâ duhkha rupachi navhe bhalâ / nâhiñsâ hoyo tari bâreñ—
Yathârthatadipikâ

Āni sarvâñ anarthañchâhi kartâ / sarvahi trividha duhkhâñchâ detâ /
anâdi ajnâneñ hâ sudridha tattvatâ / muleñ sarvathâ yayâchiñ // *Chitsadâ-nandalahari.*

2 *OJ.* Asangachi shastra mbaniye jnâna svayeñ / athavâ asanga
jnâniyâcheñ shastra yâñhi nirnayeñ / shastra jnânachi nischayeñ / evam
jnânachi asanga shastra jânâveñ // *Yathârthatadipikâ.*

Mhanauni svapnicheyâ ghâyâ / okhadeñ cheo Dhananjayâ / teviñ
jnâna mulâ yayâ / jnânachi khadga // *Jnâneshvare.*

'*Jahadajahallakshana*' in Philosophy, as explained by the familiar example '*Soyam Devadattah*' (he is this Devadatta), where the ideas of 'sah' (he), referring to different places and times, and 'ayam' (this), referring to the present place and time, are to be abandoned and the idea of Devadatta alone, common to both, is to be realized. It is to be distinguished from '*Jahallakshana*', which consists in using a word not in its primary sense but in one which has some connection with the primary sense, e. g., '*Gangâyâm ghoshah*' (a hamlet on the Ganges), where *Gangâ* (the Ganges) loses its primary sense and means *Gangâtata* (banks of the Ganges), as well as from '*Ajahallakshana*', which consists in using a word in an elliptical meaning without depriving it of its primary sense, e. g., '*Shono dhâñvati*' (the red runs), where some such word as *Ashva* (horse) is evidently understood after the word '*shono*' (red). Then the Self realized by Vyatireka should be sought in the same world-tree (*tatah padam tatparimârgitavyam*²) by Anvaya. The result is that those who reach it become the Self, from whence they come again no more (*yasmaingatâ*³ *na nivartanti bhuyah*). This is the knowing of the

1 Cf. Upâdhi doni tâkaneñ / adhishtâna dohiñcheñ uravaneñ / hisa mhanati shâstranipuna / 'Jahadajahallakshana' // *Nigamasâra*.

Jahallakshanâ bolije tyâga / ajahallakshanâ atyâga / jahadajahallakshanañ tyâgâtyâga / tetheñ bolije // *Vivekasindhu*.

2 Cf. Kiñ âdhiñ Guruvara / jadâ vegalâ âtmâ parâtpara / upadeshi maga anvayefi Kripâsâgara / tochi âtmâ dâkhavi tyâ jadiñhi // *Yathârthatdipikâ*.

3 Cf. Teñ dhunduni kâya phala? / tari mhane Meghashyâmala / kiñ jyâ mâjî pâvale te teñchi jâle kevala / tyâmadhuni máguti na phirati // *Yathârthatdipikâ*.

Ânika hiñ eka teyâ / olakhaneñ ase Dhananjayâ / tari jeyâ kâñ bhetaleyâñ / eneñchi nâhiñ // Pari teyâ bhetati aiseñ / jeñ jnâneñ sarvatra sariseñ / mahâpralayâmbucueñ jaiseñ / bharalepana // *Jnâneshvâri*.

Ashvattha, and one who knows it in this way is said to be the Knower of the Vedas (*yastam veda sa Vedavit*), in the first verse. For, one who has been able to recognise the thread in a piece of cloth, or the clay in an earthen vessel, has alone known the cloth or the vessel. Now, the Nirgunopâsakas seek only the Impersonal Brahma in the Ashvattha, because they wish ultimately to merge in it. But the Worshipper of the Personal God says 'I seek refuge in that same Primeval Being (*tameva châdyam¹ Purusham prapadye*) from Whom emanated the ancient stream (*yatah pravrittih prasritâ purâni*). The Primeval Being is the Personal God or Saguna Brahma, Who is the cause of this Universe and Whose origin, it is said in Chapter X. 2, neither the hosts of Gods nor the mighty Sages know (*Na Me viduh suraganâh prabhavam na maharshayah*). The force of 'cha' and 'eva' is that the Lover says that he would attain to the Personal God by means of the Impersonal Brahma, because, unless one realizes the Self to be the Universal Soul, the true Worship of the Personal God is impracticable. He seeks², therefore, in the Ashvattha, the Impersonal Brahma whom he has realized as the Self, and attains to the Personal God by worshipping, with this experience, the material forms as the ancient or eternal³ stream of thought

1 Cf. To tyâcha âdya purushâteñ / mi pâvena mhane Sagunâteñ / âdya mhanâveñ tyâteñ / kiñ âdikâlîñ âdhîñ pragatato // Chakâreñ evâkshareñ karuni / nirgunâteñhi mhanoni / mhane kiñ nirguna chaitanyeñ karuni / pâvena tyâcha Sagunâteñ // *Yathârthadipikâ*.

2 Cf. Evancha jadiñ chaitanya / yogi bhakta pâhati dhanya / teñchi nirguna tetheñ hi anyatviñ ananya / tyâchi sphurtincñ Sagunâteñ pâhati // Nasoni bhâse jada âkâra / tochi Saguna tochi tyâchâ kalpanâ prakâra / bhakta bhaajati Saguna sâkâra / sarvatra yâ anubhaveñ karuni // *Yathârtha-dipikâ*.

3 Cf. Dhâtâ yathâ purvamakalpayat—*Shruti*.

emanating from Him. He has the same reverence for the varied phantasms of the three qualities as he has for the Shuddha Sattva incarnations of the Personal God, because he regards them alike as the disguises¹ of the Divine Actor. For, at the creation of the Universe, He Himself becomes² Brahmâ, the Mahârshis, the Mânasa Putras and the Manus. He Himself becomes the Svâyambhuva Manu and his wife Shatarupâ, the Adam and Eve of the Bible. He Himself becomes the food, the blood and semen, and the foetus embryo that grows in the womb. He Himself undergoes the changes of birth, existence, growth, transformation, decay and destruction. He Himself becomes the mind as well as the actions of men, their desires and aversions, their pleasures and pains, and their different goals. The Worshippers of the Personal God, therefore, realize all these phenomena to be His forms and love them as such. Their distinguishing marks are given in the next verse.

निर्मानमोहा जितसंगदोषा अध्यात्मनित्या विनिवृत्तकामाः ।
द्रंदैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छत्यमूढाः पदमव्ययं तत् ॥५॥

“Without pride and delusion, victorious over the evils of attachment, dwelling constantly in the Self, all desires turned back, liberated from the pairs of opposites called pleasure and pain, they go undeluded to that inexhaustible goal.”

The Lovers of the Personal God are without pride

1 Cf. Jyâ jagatkâranâ sagunâ pâsunî / pravritti he pasarali purâni / natâpâsunî soñga ye riti karuni / jyâ Ishvarâpâsunî anâdi pravritti he // *Yathârthadipikâ*.

2 Cf. Srishti kâlii to arupa / jyâsa akhanda âpana chitsvarupa / aisâ pratyaya tochi nânâ rupa / âpana âpanâteñ kalpito // *Yathârthadipikâ*.

(*nirmâna*¹), because they are without Egoism², which is the root of pride. For the same reason, they are without delusion (*nirmoha*³) or indiscrimination, which leads one to attach himself to his body and to all that belongs to it. Thus, they overcome the love of the sense-objects and thereby destroy all evils (*jitasangadoshâ*⁴). For, they are freed from desires (*vinivritta*⁵ *kâmâh*) and the pairs of opposites (*dvandvair vimuktâh*), such as honour and dishonour, success and failure, and so forth, called by one general term pleasure and pain (*sukhaduhkha sañjnaih*), because they all end in them. All this, the Lovers are able to secure, because they are always at one with the Self (*adhyâtmanityâ*⁶), and life is a mere dream to them. Thus, without delusion, they go (*gachchhantyamudhâh*) to that inexhaustible goal (*padam-*

1 Cf. Agâ! te nirmâna / mhanaje nirabhîmâna / ahankâra mula abhimâna / nirmâna shabdeñ nirahankâri // *Yathârthatadipikâ*.

Tari yayâ purushâ pûsuniyâ jâna / gelâ mâna mhanije ahankâra purna / jaiseñ kiñ sharatkâlîñcheñ mehgagana / jâti sânduna âkâsha // *Chitsaddanandalahari*.

2 Cf. Suryodayâ sarisi / râti palauni jâye âpaisi / gelî dehâhantâ taisi / avidye saveñi // *Jnânesvari*.

3 Cf. Moha aviveka / na kale âpapara viveka / jada deha âni apana eka / tatsambandhi âpalîñ // Ityâdi mohâche vikâra / yâ vegale te nirvikâra / parantu tari he sâjati itake prakâra / kiñ jari vishaya vâsanâ asenâ // *Yathârthatadipikâ*.

4 Cf. Sanga mhanaje vishaya sanga / manîñ vishaya vâsanâ prasanga / yâ sangâchâ hotâñ bhanga / dosha nâsatî sakala hi // *Yathârthatadipikâ*.

* 5 Cf. Âgiñ lâgaleyâñ rukhiñ / dekhauni sairâ palati pakshi / taiseñ sândileñ asekhiñ / vikalpiñ je // *Jnânesvari*.

6 Cf. Tari adhyâtma nishthâ / nitya tyâñsi pâvali pratishthâ—*Yathârthatadipikâ*.

Svapnicheyâ rájya kâñ marana / nohe harsha shokâsi kârana / prabodhaleyâñ jâna / jiyâ pari // *Jnânesvari*.

Je adhyâtma etale âtmânuñ jnâna tene vishe nitya arthât sarvatra abheda anubhavanârâ chhe, je sarva âtmâ chhe ema atyanta bhaktithi mânânârâ chhe.—*Deivedi*.

avyam tai), which is referred to in Chapter XIV. 2, and the further details of which are given in the next verse.

न तद्वासयते सूर्यो न शशांको न पावकः ।

यदृत्वा न निवर्तते तद्वाम परमं मम ॥ ६ ॥

“The Sun does not illumine it, nor the Moon, nor Fire ; having gone there they return not ; that is My Supreme Abode.”

This is an important verse. We find it given in not less than three Upanishads, viz., Shvetâshvatara (6.14), Mundaka (2.2.10) and Katha (5.15). It requires no Sun to light the goal (*na tadbhâsayate¹ suryo*), no Moon (*na shashâuko*), no Fire (*na pâvakah*), as the Shuddha² Sattva, of which it is made, is itself perfectly luminous. Sanjaya compares, in Chapter XI. 12, its splendour to that of a thousand suns lighting the sky all at once (*Divi surya sahasrasya bhaved yugapadutthitâ*). By saying that none of those who go there ever returns (*yad gatvâ na³ nivartante*), Shri Krishna only repeats what He has already said in the 2nd verse of the last Chapter, viz., that the Saguna Muktas are not born at the creation of the Universe (*Sarge'pi nopajâyante*). This is the goal,

1 Cf. Tari jeñi kiñ vaishnavapada bolati / jethen pâvaliyâ yogi na nivartati / teñi pada konihi na prakâshiti / tejah sampatti asatâñhi // Chitt-sadânandalahari.

Na tatra suryo bhâti na chandra târakam nemâ vidyuto bhânti kuto-'yamagnih / tameva bhântamanubhâti sarvam tasya bhâsi sarvamidam vibhâtiti // Kath.

2 Cf. Mhanije teñi shuddha sattva rachita / sattva shubhra tejorupa nischita / vishvarupa dekhe Kuntisuta / surya sahasrâñ sârikheñ // Teñi shuddha sattvâcheñ dhâma / tejorupa jethen Mi Meghashyâma / mukta sapanâsârikhe âtmârâma / tyâñ sahitâ tyâñ dhâmiñ râhatoñ, bhâva ajisâ // Yathârthatdipikâ.

3 Cf. Âtâñ 'sarge'pi nopajâyante mhanoni / chaturdashîñ yâ charaneñ karuni / jeñi bolilâ teñi suchavuni / na paratati tyâñ padâpâsuni mhanatase // Yathârthatdipikâ.

which is the Supreme Abode of the Personal God, Vishnu (*taddhâma paramam¹ Mama*), and in which He dwells with His liberated Lovers. Now, if the spirit (*Chaitanya*) is ever free and matter (*Jada*), which is a mere illusion, has got nothing to do with Freedom, who is it that becomes free? The answer is that it is the reflection of the spirit (Universal Soul), called the Individual Soul, who enjoys pleasure and pain and creates bondage for himself, that becomes free. Shri Krishna speaks of this in the next five verses.

मैवांशो जीवलोके जीवभूतः सनातनः ।
 मनःषष्ठार्नीद्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥
 शरीरं यद्वामोति यज्ञाप्युत्कामतीश्वरः ।
 गृहीत्वैतानि संयाति वायुर्गंधानिवाशयात् ॥ ८ ॥
 श्रोत्रं चक्षुः स्पर्शं च रसनं ग्राणमेव च ।
 अधिष्ठाय मनश्चार्यं विषयानुपसेवते ॥ ९ ॥
 उत्कामंतं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
 विमृढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥
 यतंते योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
 यतंतोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

"A portion of Mine own Self, eternal as he is, becoming an Individual Soul in the vehicle of the Individual Soul, draws away the senses with the mind as the sixth, the denizens of Nature. Whenever the Lord acquires a body and quits it, he grasps these and goes with them, as the wind takes perfumes from their seats. Pervading the senses of hearing and seeing, and touch and taste, and smell and the mind also, he enjoys the

1 Cf. Yathâ nadyah syandamânâh samudre'stam gachchhanti nâmârupe vihâya tathâ vidvân nâmârupâd vimuktah parâtparam purusham upaiti divyam—*Mund.*

objects of the senses. Those who are deluded do not perceive him when he departs or stays, or enjoys or is joined to the qualities, (though) the Wisdom-eyed do perceive him. The Yogis making efforts see him in their selves, but those whose Reason is not made (clear) and who have no discernment, though making efforts, do not perceive him."

Here, the Blessed Lord says that a portion of His Own Self (*Mamaivâñsho*¹) has become the Individual Soul (*jiva*² *bhutah*) in the vehicle of the Individual Soul (*jiva loke*³), which is *Avidyâ*⁴, that is, a mixture of *Rajas* and *Tamas* with the *Parâ Prakriti* or Higher Nature, also called Pure Reason or *Shuddha Sattva*. In VII. 5, the *Parâ Prakriti* is said to have become the Individual Soul (*jiva bhutâ*). Thus, the Individual Soul is the reflection of the Personal⁵ God in the *Parâ Prakriti* or *Shuddha Sattva*, which forms a part⁶ of his vehicle. He is said to

1 Cf. 'Mamaiva' mhan Bhagavanta / kiñ Mâzâcha añsha nischita—*Yathârthatadipikâ*.

Jiva he Mâze añsha jâna sarvârthi / Mi jari nirañsha chaitanya murti / tari mâyekaruni kavalile asati / jaisâ gabhasti jalasangeñ // *Ohitsadînanda-lahari*.

Kshetrajna thaine rahelo je jiva te Mâroja anâdi añsha chhe.—*Devivedi*.

2 Cf. Teviñ jadâteñ jivavitâ / deha ahantâ upajavitâ—*Jnâneshrari*.

3 Cf. Jivaloke mhanije jivopâdhiñta—*Yathârthatadipikâ*.

Evam vidhîñi jivalokîñ / tuñ Mâteñi aiseyâñi avalokiñ / jaisâ châñdu kâñ udakiñ / udakâtitu // *Jnâneshrari*.

4 Cf. The Chaitanya (consciousness) which is reflected and shines in it (*Avidyâ* or *Hridayagranthi*) is Kshetrajna.—*Sarvasâra Upanishad*.

5 Cf. Apânipâdo.....*Shruti*.

Kiñ añsha jyâchâ jiva / to ekachi Devâdhideva—*Yathârthatadipikâ*.

6 Cf. Teñ bimba chaitanya sarvagata / nirmuni jivopâdhi ananta / sattva nirmala jeñi upâdhiñta / jeñvi jala tyâ sattviñ pratibimbaleñ // *Yathârthatadipika*. Vede Part II. page 41.

be eternal (*sandâtanah*¹), because God is eternal. As a portion of gold cannot be copper or brass, and a portion of water cannot be earth or fire, so a portion of spirit which is eternal cannot be anything but eternal. The Individual Soul is, however, said to enjoy pleasure and suffer pain on account of his impure vehicle, whereas God or the Universal Soul is admitted to be incapable of doing anything of the sort, being merely a spectator of what takes place in the body on account of His pure vehicle called *Vidyâ* or *Shuddha Sattva*. The latter is, therefore, the spirit called *Paramâtmâ* that pervades the body, and the former its reflection in the glass of Pure Reason or *Shuddha Sattva*, which is painted² on the reverse with a coating of *Rajas* and *Tamas*. The *Shrutis*, *Smritis* and *Puranas* explain³ the difference between the two kinds of Souls by the similes of the sun, the moon and space, and their reflections in water. In no other way can all the characteristics of both be reconciled. Even Shridhara, in his commentary on *Shri Bhâgavata*, takes the word ‘*añsha*’ in the expression ‘*Ekasyaiva Mamâñshasya*’ to mean reflection. When the water of *Sattva* moves by the wind of *Prârabdha*, the reflection also is seen to move. When the *Sattva* becomes muddy by the mixture of *Tamas* during

1 Cf. *Jiva Mûro añsha cbhe mâtēja sanâtana chhe*.—*Dvivedi*.

2 Cf. *Sattva kâñchechâ ûrasâ / tyâ kâñchesa pâthisi lepa jaisâ / lepa raja tamâchâ aisâ / sattvâsa// Yathârthatadipikâ*.

3 Cf. *Yathâ hyayam jyotirâtmâ vivasvân âpobhinnâ bahudhai-ko'nugachchhan / upâdbhinâ kriyate bhedarupo Devah kshetreshvevamajo'-vyayâtmâ // Shruti*.

Yathâ jale cbandramasah kampâdistatkrito gunah / drishyate' sannapi drashturâtmâno nâtmano gunah // Shri Bhâgavata.

Pratibimbâkhyam aparam trividham nabhah / buddhyavachchhinna chaitanyamekam purnam tathâ param // âbhâsastvaparam bimbabhuṭamevam tridhâ chitih // Brahmânda Purâna.

deep sleep (*Sushupti*¹), the reflection joins the *Kutastha*² or the Universal Soul in the body. Again, when the mud of Tamas goes to the bottom and Sattva becomes pure, the reflection returns and the state is called waking consciousness (*Jâgriti*³). In the same way, the Individual Souls, who merge themselves in Brahma at the time of the dissolution of the Universe, appear again as reflections in the Sattva or mind owing to the senses and their objects that manifest themselves at its creation. In dreams⁴, the Sattva is partly muddy and partly pure, and therefore, the Individual Soul is able to enjoy, through Rajas, the pleasures and pains which the mind creates. When the Sattva realizes the Self, the two Souls unite and the state is called Freedom⁵ or Salvation. The Sattva that loves the Universal Soul as the Self, and assumes by meditation the Form of the Personal God, goes to His Supreme Abode from whence it never returns (*yadgatvâ nã nivartante*). The Individual Soul draws away (*karshati*⁶) the five senses or organs of knowledge and the sixth

1 *Cf.* *Sushupti kâle sakale viline tamobhibhutah sukharupameti—Shruti.*

2 *Cf.* *Kutastha* is he who is formed without exception in the Buddhi of all creatures from Brahmâ down to ants, and who is shining as Âtmâ and dwells as witness to the Buddhi of all creatures.—*Sarvasâra Upanishad.*

3 *Cf.* *Sa eva mâyâ parimohitâtmâ shariramâsthâya karoti sarvam / striyanna pânâdi vichitra bhogaïh sa eva jagrat pari triptimeti—Shruti.*

4 *Cf.* *Svapne sa jivah sukhaduhkha bhoktâ svamâyayâ kalpita jiva loke—Shruti.*

5 *Cf.* *Jagrit svapna sushuptyâdi prapançham yat prakâshate tad-brahmham iti jnâtvâ sarva bandhaïh pramuchyate—Shruti.*

6 *Cf.* *Hâ añsha mana indriyeñ / âkarshito svayefî / hâ artha na ghade nischayefî / dehântarâsi âkarshito hâchi artha // Evam dehântarâsa jâto / tevhâñi bandha âpalâ âpanâ saveñ neto / toñ paryanta mana indriyâdi bandha gheuni asato / prakritiñta mhanije dehâkritiñta // Yathârthatdipikâ.*

mind (*manah shashthânindriyâni*¹) which dwell in Nature (*prakritisthâni*²), that is, in the body itself. Here, by the senses and mind is meant the subtle-body (*Linga-sharira*) and, therefore, the organs of knowledge include the organs of action, and mind includes Reason also. Whenever the Individual Soul, who is the ruler of the mind and the senses (*Ishvarah*³), gets a new body (*shariram*⁴ *yadavâpnoti*) and departs from an old one (*yachchâpyutkrâmati*), he, seizing these (*grihitvaitâni*), goes with them (*sañyâti*), as the wind carries perfumes from their seat (*vâyurgandhâniuvâshayât*) in flowers. What does he do with them there? He pervades (*adhishthâya*) them all, *viz.*, the senses of hearing (*shrotram*), seeing (*chakshuh*), touch (*sparshanam*), taste (*rasanam*) and smell (*ghrânam*), and also the mind (*manashchâyam*), and enjoys the sense-objects (*vishayân upasevate*⁵), just as we use a spoon for taking tea or coffee. It would be as absurd to say that the mind or senses enjoy pleasure and suffer pain, as it would be to say that the spoon drinks off the tea or coffee. The fact is that the mind and the senses are, like the spoon, mere instruments, which help the Individual Souls to enjoy. The word⁶ 'cha' added to 'eva' implies that

1 Cf. *Manâ âni indriyeñ miloniñ / linga deha hoto tyântuni / pancha jnânendriyeñ mhanatâñ tyâvaruni / karmendriyeñ suchavi jânâveñ // Yathârthadipikâ.*

2 Cf. *Evam prakriti mhanaje dehâkriti—Yathârthadipikâ.*

3 Cf. *Hâ dehendriyâñchâ svâmi jâna / Ishvara shabdeñ jiva mhanati tyâ lâguna—Chitsadânnandalahari.*

4 Cf. *E Ishvara jyâre sharira pâme chhe, etale utkramana arthât purva sharira thaki utkramana karine anya sharira pâme chhe, tyâre, vâyu jema ashaya etale pushpasthânâmâñthi gandhane leine ude chhe tema—Dvivedi.*

5 Cf. *Châtu adhishtuni nânâ / rasa châti jefivî rasanâ / taisâ indriyâñ âni manâ / adhishtuni añsha Mâzâchi bhogito // Yathârthadipikâ.*

6 Cf. *Chakâreñ karmendriyâhi mhanatase—Yathârthadipikâ.*

the organs of action are also to be included in the organs of knowledge. Nature (*Prakriti*) is the chain which fetters¹ the Individual Soul by means of the pin of an impure mind. When the mind or Sattva, being separated from Rajas and Tamas, becomes pure, the pin drops off and he becomes free. Thus, the mind is the cause of the bondage as well as Freedom of the Individual Soul (*Mana eva manushyânâm kâranam bandha mokshayoh*). It cannot, therefore, be the enjoyer of pleasure and pain, and cannot in any way be affected by bondage or Freedom. The Shruti says there are two birds sitting on this world-tree, *viz.*, the Individual Soul and the Universal Soul, one of whom eats the fruits of it and the other is a mere looker on (*Dvâsuparnâ sayujâ sakhyâ samânam vriksham parishasvajâte / tayloranyah pippalam svâdhattyayanashnannanyo'bhichâkashiti //*). The same simile is used in Shri Bhâgavata² by Shri Krishna to explain the point in question. Even in Chapter XIII. 21, He tells Arjuna that the reflection of the All-pervading Soul in the water of Nature enjoys the qualities born of Nature (*Purushah prakritisthohi bhunkte prakritijân gunân*). If the enjoyment of pleasure and pain seems to affect the Kutastha, it is because he is the spectator, but it is His reflection, the Jiva, that is actually concerned with it, just as the strokes³ of the hammer, which fall on red hot iron, seem to affect the fire but are evidently borne by

1 *Of.* Prakriti shrinkhalâ to baddha / khilâ shrinkhalechâ mana ashuddha / teñ sattva mana raja tamâ vegaleñ hotîñ shuddha / tyâsa moksha, mana aiseñ kârana bandha mokshâñteñ // *Yathârthatdipikâ*.

2 *Of.* Suparnâvetau sadrisbau sakhyâau yadrishyaitau krita nidaucha vriskshe / ekastayeh svâdati pippalânnam anyo nîranno'pi balena bhuyâñ //

3 *Of.* Bhoga na ghade sarvagatâ / tathâpi sarvatra tyâchi vyâpakatâ / chidañshâ pratibimbâsa bhoga sparshatâñ / tethefî vyâpakâ bimbâsa sâkshitveñ âtalati // Agnisa ghana âtalati / pari te lohâteñchi âtalati / taise bhoga âtalenihi na âtalati / sarvagata sâkshi Ishvarâteñ // *Yathârthatdipikâ*.

the iron itself. It would be absurd¹ to compare here the mind with iron and the Individual Soul with fire. Now, a question arises, *viz.*,—Is the Individual Soul the reflection of the Impersonal Brahma or the Personal God (*Saguna Brahma*)? The Shruti answers this question by saying that the Personal God, creating infinite vehicles, reflects Himself in them (*Tat srishtvâ tadevânuprâvishat*). Then, if the Individual Soul is the reflection of the Personal God, Who is the Impersonal (*Nirguna*) Brahma+Shuddha Sattva or Knowledge (*Vidyâ*) or Mâyâ, why should the former too be not able to destroy Ignorance like the latter? The reason may be explained by means of similes². A firebrand is composed of fire and a piece of wood. In its reflection in water, however, we find the light of the fire, but we find no mark of the wood. So also, we can at once make out the reflection of a living body from that of a dead body, but, although both the bodies are hard, yet, if we touch their reflections in water, we always find them to be soft on account of the soft nature of the vehicle. In the same way, the Individual Soul is unable to destroy Ignorance on account of his vehicle (*Upâdhi*), which is Sattva mixed with Rajas and Tamas. Those who have eyes³ of Knowledge (*jnâna chakshushah*), perceive

1 *OJ.* Yetheñ viparita artha yojâvâ / tari indriyâñsahi bhoga mânâvâ / kiñ agnisthâniñ jehvâñ chidañsha lekhâvâ / tehvâñ lohasthâniñ mana âni indriyâñ lekhâvâñ // *Yathârthatdipikâ*.

2 *OJ.* Kiñ agni âni kâshta miloni / angâra hoyâ tyâñta añsha doni / eka prakâsha eka kâshta donhi asoni / pratibimbîñ ase prakâsha mâtra // Mukha ârasâñ sachetanâcheñ / sachetana dise, taiseñ acbetanâcheñ / pratibimba na dise shavâcheñ / udakâñta // Parantu kathina deha sachetana / tetheñ sphure vyâpuni teñ bimba kathina / udaka mridu jeñ jivana / tyâsa vyâpuni sphure teñ mriducha pratibimba // Aiseñ vidyopâdhi yukta bimba / avidyopâdhi yukta pratibimba / vidyâ shaktisa bimbâvalamba / pratibimbâvalamba avidyâ shaktiteñ // *Yathârthatdipikâ*.

3 *OJ.* B. G. XIII. 34.

him quitting a body (*utkrāmantam*) or remaining in it (*sthitam*), as well as enjoying himself (*bhunjānam*) or conjoined with qualities (*gunānvitam*). The Jnāni sees the Individual Soul remain (*sthitam*¹) in the form of a reflection in the Sattva, just as one does the reflection of space in a vessel full of water. It is for this reason that Shri Ānanda Āchārya says in his ‘*Brahmadarshanam*’ that “he who knows the Self has realised the difference between the eternal and the temporal Self, the real Self and the unreal.” As soon as the Prārabdha is exhausted, he sees the Individual Soul leave the physical body here and go with his subtle body to his new abode (*shariram yadavāpnoti.....grihitvaitāni sañyāti*). This is the departure (*utkrāmantam*²) of the Ignorant Souls. As for the Jnānis, the Shuddha Sattva of the Nirgunopāsakas merges in the Impersonal Brahma, and that of the Lovers of God assumes His Form and goes to the Anādi Vaikuntha. When the water of Sattva or Reason moves by the wind of Prārabdha, the Individual Soul feels that he is happy or miserable, and the Jnāni at once perceives that he enjoys pleasure or pain (*bhunjānam*). He knows that the qualities fall in the class of matter and the Individual Soul in that of spirit, but that they are united (*gunānvitam*³)

1 *OJ.* Ghatajala ghatāntariñ / nighatāñchi tyā ghatiñ nirīñ / pratibimbahi ākāshahi dise yā pari / sattva jyā dehiñ tyā dehiñ pratibimba // *Yathārthatdipikā.*

2 *OJ.* Prārabdha dehācheñ saratāñ / panchabhutāñsha mātra uratāñ / upādhi dehāntariñ righatāñ / utkrama tyā saveñ pāve chidañsha // *Yathārthatdipikā.*

Tari hā jo ātmā jiva jāna / jehāñ utkramana karitase dehāpāsuna / dusariyā dehāprati kari gamana / prakata purna bhāsatase // Athavā tihīñ gunāñ yuktahi hota / athavā tayā dehāche thāiñ rābata / rāhoni shabda vishaya hi bhogita / ase pāvata gunakāryeñ hā // *Chittadānandalahari.*

3 *OJ.* Guna jada āni añsha chaitanya / lakshana ekāhuni ekācheñ anya / pari ghātali granthi anyonya / ahankāreñ // *Yathārthatdipikā.*

by Egoism (*Ahankâra*) when the time for enjoyment comes. The moment it is over, he experiences¹, by means of the same Reason, that he is the stainless Brahma. He is thus '*Gunâtita*' (Surmounter of the qualities). Every Jnâni, however, does not see all this. For, some, who possess Knowledge and yet have impression of delusion in their Reason (*vimudhâ*²), do not perceive (*nânupashyanti*) the Individual Soul, just like a person who does not see the movements of the reflection of a lamp in the water that lies below it, although he sees everything else illumined by it all round. This point, *viz.*, that the word '*vimudhâ*' refers to deluded Jnânis (*vi = vishishta*), is made more clear by saying that, although the Yogis who strive (*yatanto yoginah*) see the Individual Soul (*enam pashyanti*) dwelling in the body (*âtmanyavasthitam*³) when he enjoys pleasure and pain forced upon him by Prârabdha, yet, the striving Yogis (*yatanto'pi*), who have not made their Reason (*akritâtmâno*⁴) free from doubts and who are therefore Wisdomless (*achetasah*), do not see him (*nainam pashyanti*). That Jnâni⁵ is to be called deluded (*vimudhah*)

1 Cf. Kiñ bimba pratibimba doni / chaitanyeū sârakhiñ mhanoni / âni ekachi buddhi karuni / bhoga âni anubhava // Anubhaviñ dekhe abhoktâ / bhogîñ dekhe bhoktâ / chaitanya doni tyâ jivanmuktâ / disati ekatva bhinnatveñ karuni // *Yathârthatadipikâ*.

2 Cf. Dehiñ âhe kaisâ / bhoktâ na pâhati bhogâ sarisâ / te vishishta pari thasî / mudhapanâchâ ase buddhiñta // *Yathârthatadipikâ*.

3 Cf. Selfs=bodies, Râmânuja and Shridhara; understandings, Shankara. In the next sentence 'Self' means mind—*Telang*.

4 Cf. Kiñ âtma shabdeñ buddhvritti / te nâhiñ keli mhanaje sandeha nivritti / nâhiñ keli, jari nivritti / dharili âni jnânahi jâleñ // Kiñ 'yatanto'pi' mhanoni / yatna karanâra yogi houni / buddhi nihsandeha yâ añsha jnâneñ karuni / keli nâhiñ, te 'akritâtmâno' mhanoñ ye // *Yathârthatadipikâ*.

5 Cf. Jnâna chakshu asoni / vishishta aise houni / je na pâhati, tehi mudha mhanoni / 'vimudhâ nânupashyanti' mhanatase // *Garbhândha sarva*

and Wisdomless (*achetasah*) who knows the Self but who does not know his reflection, the Individual Soul. Now, Arjuna suddenly remembered the words¹ ‘never enough can my ears drink the nectar of such words (*Triptirhi shrinvato nāsti me'mritam*)’ he spoke in Chapter X. 18 in connection with His Yoga and Emanations or Vibhutis. Shri Krishna, therefore, tells briefly, in the next four verses, of His Yoga and also of the Vibhutis which Arjuna did not hear in Chapters VII and X.

यदादित्यगतं तेजो जगद्ग्रासयते खिलम् ।
 यच्चंद्रमसि यच्चाश्वौ तत्तेजो विद्धि मामकम् ॥ १२ ॥
 गामाविश्य च भूतानि धारयाम्यहमोजसा ।
 पुण्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥
 अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
 प्राणापानसमायुकः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥
 सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।
 वेदैश्च सर्वैरहमेव वेदो वेदान्तकुद्वेदविदेव चाहम् ॥ १५ ॥

“ Know that light to be Mine, which, dwelling in the Sun, in the Moon and in Fire, lightens all the world. Entering the earth, I support all beings by My power ; and becoming the juicy Moon, I nourish all herbs. I becoming the Fire of Life, lodged within all living bodies, and united with the upward and downward life-breaths, digest the fourfold food. And I am seated in the hearts of all, and from Me (come) memory, knowledge and forgetfulness :

vidyā jāne / to ratnāchi parikshā nene / jo sarvajna, to toū aiseñ na mhane / evam ātmā kaloni añsha na kale to abuddhi || *Yathārthatadipikā*.

1 Cf. Toū Arjunāsa sagunapana / āthavaleñ yoga vibhuti lakshana / je vishayiñ prārthilā Kamalekshana / dashamiñ yā shlokeñ karuni || *Yathārthatadipikā*.

I alone am to be learnt from all the Vedas ; I am the Author of the Vedanta and I am Myself the Knower of the Vedas."

Here, in the first¹ verse, the Blessed Lord speaks of His Yoga, and in the remaining three verses, of His Vibhutis. The last verse is not interpolated² as is supposed by some authorities. It is not the light which issues from the Sun that illuminates the whole Universe, but it is the light of the spirit³ (*Chaitanya*), which dwells not only in the Sun (*ādityagatam tejo*) but also in the Moon (*yachchandramasi*), in fire (*yachchâgnau*) and, in fact, in all other luminous bodies, that enlightens all the senses and all the objects in the Universe without exception (*jagad bhâsayate'khilam*). That light of the spirit, Shri Krishna wishes Arjuna to know to be His own (*tattejo viddhi Mâmakam*). The light of the Sun cannot be said to illumine the whole Universe (*jagadakhilam⁴*), because it

1 *OJ. Aso âtâñi Shripati / aishvara yoga yâ shlokiñ ye riti / boloni
âpalyâ vibhuti / yethuni bolatase tiñ shlokiñ // Yathârthatdipikâ.*

2 *OJ. Yâ shlokâchâ dusarâ charana Kaivalyopanishadâñta âlâ asuna
(Kai. 2. 3) tyâñta 'vedaischa sarvaih' yâ aivajîñi 'veda'ranekaih' evadhâcha
pâtha bheda âhe. Tevhâñi 'vedânta' hâ shabda Gitâkâliñ pravritta zâlelâ
navatâ aseñ kalpuna hâ shloka prakshipta asâvâ kiñvâ tyâñta 'vedânta'
shabdâchâ artha dusarâ kâñhiñ tari ghetâlâ pâhije ase je tarka kityekâniñ
kâdhile âheta te sarva nirmula hota. 'Vedânta' hâ shabda Mundaka
(8. 2. 6) va Shvetâshvatara (6. 22) yâ upanishadâñtuna âlelâ asuna
Shvetâshvatarañtila kâñhiñ mantra tara shabdasha Giteñta âlele âheta.—
Gîtarahasya.*

3 *OJ. 'Âditya gatam tejo yat / yachchandramasi agnaucha yat / akhilam
jagadbhâsayate tat / tejo viddhi Mâmikam' // Jeñ âditya tejo mandala gata /
jeñ chandrâñta jeñ agnîñta / teñ akhila jagâteñ ase prakâshita / teja Mâzeñ
jâna, Arjunâ ! // Âni 'yachchâguau' yâ vachaniñ / jo chakâra tyâ chakâreñ-
karuni / itara sarvahi tejeñ suchavuni / bolatase jânâveñ // Yathârthatdipikâ.*

4 *OJ. Tari mhanatâñi 'jagad akhila' / 'ashesha jaga' mhané Ghananila /
sakala indriyeñ vishaya sakala / miloni akhila jaga hotase // Surya prakâshati
loka tini / chandra agni prakâshati rajani / tatrâpi tejeñi sarva prakâshati
heñchi doni / kiñ netra âni rupa // Yathârthatdipikâ.*

illuminates only the three worlds (*Bhurbhuvasvah*), and not the rest. Again, it enables us only to see the form and colour of things, for, without it, we are able to hear, feel, taste and smell things even in the dark. The same is the case with the Moon, with Fire, and with all other luminous objects. They are all to be found in the light of the spirit (*Matsthâni sarva bhutâni*), but the light of the spirit does not exist in them (*Na châham teshvavasthitah*), for they themselves have no real existence. They too do not exist in the light of the spirit (*Na cha Matsthâni bhutâni*), and yet, if they appear, they are to be seen as the Divine Yoga or Power (*Pashya Me yogamaishvaram*). As regards His Vibhutis, the Blessed Lord says that the power (*ojasâ¹*), by which He enters the earth (*gâmâvishya*) and holds all beings (*bhutâni dhârayâmyaham²*), is to be known as one, and the power, by which He becomes the watery Moon (*somo bhutvâ rasâtmakah³*) and nourishes all plants and herbs (*pushnâmi aushadhih sarvâh*) by the moisture He emits through the gentle rays, is another. A third one is His becoming the vital warmth (*Aham⁴ vaishvânaro bhutvâ*), dwelling in the bodies of all creatures (*prâninâm*)

1 Cf. Oja jñî kîñ nija bala jâna / teneñ kariñ sarvâficheñ dhârana / yeravhiñ prithvi he vâluchi mushti purna / vishvadhârana kâya kariti ? // *Chitsadânandalahari*.

Oja etale sâmarthya.—*Dvivedi*.

2 Cf. Âni bhuteñ hiñ charâchareñ / he dharitase apâreñ / teñ Miñchi dhariñ dhareñ / rigauniyâñ // *Jnânesvari*.

3 Cf. Tema chandra (*soma*) nâ amritarasathi oshadhi âdi pushta thâya chhe te pushta karavâni shakti.—*Dvivedi*.

Gaganiñ Miñ Pândusutâ / chandrâchena misen amritâ / bharalâ jâlân châlâtâ / sarovaru // Tethauni phâñikati rashmikara / te pâta pelauni apâra / sarvaushadhiñche âgara / bharituseñ Miñ // *Jnânesvari*.

4 Cf. Ayam agnirvaishvânaro yoyamantah purusho yenedamannam pachyate // *Brih.* 5. 9. 1.

dehamāshritah), blowing on both sides the bellows of upward and downward life-breaths (*prānāpāna samā-yuktah*¹), and digesting the four kinds of food (*pachā-myannam chaturvidham*), viz., what is chewed (*bhakshya*), drunk (*bhojya*), licked (*lehya*) and sucked (*choshya*²). So far³, about the Vibhutis in Nature (*Praktiti*). Speaking of the Spiritual Vibhutis, Shri Krishna says He is the Individual Soul seated in the heart of all (*sarvasya chāham hridi*⁴ *sannivishto*), as the reflection of the sun dwells in water. He refers to the same Vibhuti in Chapter X. 20, where He tells Arjuna that He is the Self seated in the hearts (*lit. resolutions*) of all beings (*Ahamātmā Gudākesha sarva bhutāshayasthitah*), but the point is made more⁵ clear in this Fifteenth Chapter. It is from Himself (*Mattah*), He continues, that the Vyatireka Knowledge or the memory (*smritih*⁶) that one is not the body but the Self, the Anvaya Knowledge or the Knowledge (*jnānam*⁷) that everything is the

1 Cf. Mhanauni prāni jātāchāñi ghatiñ / karuni kandāvari āgithi / dipti jathariñ Kiriti / Miñchi jālāñi // Prānāpānāchāñi joda bhātiñ / puñkaphun-kauniyāñi ahorāti / ātitase nenoñ keti / udarā māji // *Jñānesvari*.

2 Cf. Maga sarva prāni jeñ jeñ anna bhakshiti / teñhi chaturvidha sāñgoñ tuja prati / tari bhakshya, bhojya, lehya, choshya iti / sāñgoñ vyakti prakatanyāchi // *Chitsadānandaluhari*.

3 Cf. Aishā prakritibhāga vibhuti / sāngoni ātāñi Jagatpati / chaitanya bhāgāñta hi Arjunāprati / vibhuti sāgoñ pāhato // *Yathārthatadipikā*.

4 Cf. Anenaiva jivenātmānānupravishya nāmarupe vyākarot // *Chhānd. 6. 3. 2.*

Sa eva iha pravishta āna khāgrebhyah // *Brih. 1. 4. 7.*

5 Cf. Teñi yetheñ Deva / bolato Devādhideva / kiñ pratibimbavet Mi svayameva / praveshaloñ hridayāñta sarvāñchiyā // *Yathārthatadipikā*.

6 Cf. Mhanije āpana navhe jada deha / āpana tyāchā sākshi nihsandeha aisa jāuni jadatādātmya sandeha / ātma smriti tayateñ Majapāsunī // *Yathārthatadipikā*.

7 Cf. Āni jnāna sarvātmabodha—*Yathārthatadipikā*.

Shreyohi jnānamabhyāsāt.—*B. G. XII. 12*

Self (*Jnânam samyagavekshanam—Yogavâsishtha*), and Ignorance or forgetfulness of the Self (*apohanancha*¹) proceed. For, it is by His Worship² alone that the Souls acquire Vyatireka and Anvaya Knowledges, and it is by the neglect³ of it that they remain ignorant. Lastly, He mentions that He alone is the Impersonal Brahma to be known from all the Vedas (*Vedaishcha*⁴ *sarvairahameva vedyo*). But, as they are too difficult for us to understand without some explanation, He becomes Vyâsa, the author of the Vedanta (*Vedântakriti*⁵), who alone knows the true meaning of the Vedas (*Veda-videva châham*), for, without such knowledge, he would have been unable to accomplish his task. Thus, the Vibhutis consist of three parts, viz., 1st, Nature or matter, 2nd, reflection of the Spirit or the Individual Soul, and 3rd, the Spirit itself or the Universal Soul, called Paramâtmâ. In the next three verses, Shri Krishna gives a brief description of all three of them.

द्राविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

1 Cf. Kiñ mâyâ anâdi pari Maja pâsunî / pratisrishti pragatae
mhanoni / avidyâhi kona Maja vâñchuni / denâra yâ jivâñteñ // Yâ bhâveñ
mhane Majapâsunî ‘apohana’ / mhanije âtmasmriticheñ vismarana / kiñ
avidyâvrita antahkarana / upajateñ Majachi pâsunî bhâva hâ // *Yathârtha-
dipikâ*.

2 Cf. Kiñ bhajatâñ Maja bhavaroga vaidyâ / Maja pâsunî vyatireka
anvaya rupini vidyâ / âni Mâtêñ na bhajatâñ je avidyâ / tehi Majachi
pâsunî // *Yathârtha-dipikâ*.

3 Cf. Tathâ Mârâ bhakta na hoyo temane je evâ jnânâdino asambhava
(apohana) te badhuñ Mârâ thakija thâya chhe.—*Dvivedi*.

4 Cf. ‘Ekam sadviprâ bahudhâ vadanti’ / âni ‘Ekam santam
bahudhâ kalpayanti’ / kiñ sarvâñ Vediñ karuni jânâvâ kevala / tohi
Mi svayeñ // *Yathârtha-dipikâ*.

5 Cf. Âtâñ Vedavachaneñ karuni / Mi vedya, pari Veda durbodha
mhanuni / Vedântakartâ Vyâsarupeñ karoni / Vedavettâ svayeñ Micha //
Yathârtha-dipikâ.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
 यो लाकश्यमादित्य विभर्त्यव्यय ईश्वरः ॥ १७ ॥
 यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
 अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

"There are these two beings in the world, the destructible and the indestructible; the destructible is all bodies, the unchanging is called the indestructible. But the highest being is yet another, called the Supreme Self, who, as the inexhaustible Lord, entering the three worlds, sustains them. Since I transcend the destructible and since I am also superior to the indestructible, therefore, am I proclaimed in the world and in the Vedas as the Best of beings."

Out of the three principal parts¹ of His Vibhutis, the Blessed Lord speaks here, in the first verse, of two only, viz., Nature or matter and the reflection of God or the Individual Soul. He calls both of them 'Beings' (*dvāvima² purushau*), because the indestructible (*akshara*) Individual Souls and the destructible (*kshara*) bodies they occupy have practically the same forms. For instance, if the head is round, the Soul occupying it has to become also round, and similarly, he assumes different shapes for different limbs too. For, otherwise,

1 Cf. Tyâ vibhuti jadâñsha / pratibimba bhoktâ chidañsha / âpana Jagadisha / tinhî bhâga avaghe miloni // Tyâñta jo jadâñsha / tyâhuni uttama chidañsha / aiseñ bole Jagadisha / yâ shlokiñ // *Yathârthatdipikâ*.

2 Cf. Evancha nashvara bhâga kshara eka / akshara bhâga jiva je aneka / dohiñsa mhané Uttamashloka / purusha mhanonî // Kiñ pura sharira / jeñ mhanâveñ kshara / tyâñta jo vase purusha akshara / to vyâpuni ase taisâcha // Mastaka vartulâkâra / tyâñta purushabi tadanusâra / jasajasâ dehâchâ vistâra / tasatasâ vyâpuni to ase // Jethenî shitoshnâdi sparsha hoto / tethenî tatkâla jo jânato / sarva deha vyâpuni asato / taricha ekasareñ jânato sarvatra // *Yathârthatdipikâ*.

he would not be able to know what happens in all the parts of the body. We at once know when any one touches slightly even the very end of our hair, but we are not at all affected by the fire that burns in the space between our fingers. It would be wrong¹ to say, however, that the Soul is placed somewhere in the heart and that, whenever there is any sensation of pleasure or pain in any part of the body, he runs up there to enjoy it, for, in that case, if you prick any one in a thousand places at one and the same time, he would be certainly unable to feel the pain in all the parts concerned, which is not true. When the Shruti says² he is seen very small (*Ārāgramātro hyavaropi drishtah*), it means certainly in corresponding vehicles, that is, bodies (*Buddhergunenātmagunena*), for, as the water increases or decreases, the reflection must also increase or decrease proportionately. The bodies are said to be destructible (*ksharah sarvāni bhutāni*³), because they dissolve as soon as the Prārabdha is exhausted. The Individual Soul is called here *Kutastha*⁴, because he stays (*stha*) in the body and causes Nature or matter, which is false (*kuta*), to work. He is indestructible (*akshara*), because he does not perish with the body, but continues to take new⁵

1 *OJ.* Koni mhanati sukshma atyanta / to asato hridayāñita / jethēn sukhadubkha tetheñ asc jāta / techi kshaniñ // Tari ekecha kshaniñ sahasra kāñte / dehiñ rovitāñ kāya vāte ?? / ekā jivāche sahasra vāñte / sahasrāñ thāñ hoti, heñ toñ ghadenā // *Yathārthatadipikā*.

2 *OJ.* Buddhergunenātmagunena chaiva hyārāgramātro hyavaropi drishtah //

3 *OJ.* Kshara etale sarva bhuta arthāt prakritikārya te sarva kshara kemake te kshare chhe, kshana mātramāñ vināsha pāme chhe.—*Drivedi*.

4 *OJ.* Kuta je mithyā, tene vishe stha nāma sthita sattā sphurti arpanāra rupe rahelo te kutastha. E kutastha te akshara ; arthāt Jiva.—*Drivedi*.

5 *OJ.* Vāsāñsi jirnāni yathā vihāya navāni grihnāti naroparāni / tathā sharirāni vihāya jirnānyanyāni sañyāti navāni dehi // *B. G. II. 22.*

bodies whenever he gives up the old ones, till the time of the dissolution of the Universe, when he merges in the Brahma together with his vehicle, unless he makes himself free by acquiring Knowledge of the Self. Thus, the indestructible being is superior to the destructible one. Higher still is another Being (*uttamah purushastvanyah*) called the Supreme Self (*Paramātmetyudāhritah*), who enters each and every body in the three worlds (*yo lokatrayam¹ āvishya*) and sustains (*bibharti*) them. He is, therefore, their Lord, the Eternal Sovereign (*avyaya Ishvarah*). Since He dwells beyond the destructible (*yasmāt ksharamatito²*), just as gold is beyond the ornament or clay beyond the earthen vessel, and is, on that account, superior to it, being the only real thing in it, and since He is superior even to the indestructible (*aksharādapi chottamah³*), because the latter is fettered and takes refuge in Him during deep sleep as well as at the time of the dissolution of the Universe, and appears again with his vehicle during waking consciousness and at the creation of the Universe, therefore, He is celebrated in the world and in the Vedas as the Best of Beings (*ato'smi loke⁴ Vedecha prathitah Purushottamah*). The word 'loke' (in the world) is used here in addition to 'Vede' (in the Vedas),

1 Cf. Hā purusha uttama tyā dohiñhuni / kiñ tihīñ lokiñ pratipūrñ praveshoni / tihīñ lokāñsa pálito mhanoni / avyaya Ishvara uttama purusha // *Yathārthatadipikā*.

2 Cf. Soneñ alankāriñ atita / kshara alankāra mithyā pratita / tyā ksharā nagāhuni uttama nischita / to nāshatāñ na nāse jeñ soneñ // *Yathārthatadipikā*.

3 Cf. Kiñ to añsha āpalā āni āpana / doghāñta nase vegalepana / tathāpihi tyāsa bandha triguna / to anisha, nitya mukta Ishvara Mi // *Yathārthatadipikā*.

4 Cf. To gā Mi nirupādhiku / ksharāksharottamu eku / mhanaunu mhane Veda loku / Purushottamu // *Jñānesvari*.

because there are people who do not know the Vedas and yet, who say always 'O God!', 'God has done this' 'God will do that' and so on. When there is any pain or calamity too, every one remembers¹ God and cries out 'O Lord! help us'. Atheism is, of course, out of the question, because it is the result of nothing but sin. In the next verse, we are told the fruit of knowing the Personal God as the Best of Beings (*Purushottama*) in the manner suggested here.

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्वज्ञाति मां सर्वभावेन भारत ॥ १९ ॥

"He, who, undeluded, knows Me thus as the Best of Beings, is the all-knower, who worships Me, O Bhârata (Descendant of Bharata)!, thinking Me to be everything."

The fruit² of knowing Shri Krishna or the Personal God (*Mâm*) as the Best of Beings (*Purushottama*) is that he, being undeluded (*asammudho*), becomes the All-knower (*sarvavid*), who worships Him (*bhajati Mâm*) thinking all to be Vâsudeva (*sarva³ bhâvena*). But there is one condition, which is expressed in the word '*evam*', which means He should be known in the

1 Cf. Manushya mâttra ye riti / eka Ishvara âhe mhanati / je anishvara-vâdi tyâncchi ganati / pashuñ madhyeñ // Manushya dehiñ pápa sanchita / pashu yoni tyâ karmeñ nischita / taiseñcha pápa naradehîfi jeñ atyanta / anishvaravâdi hoti tyâ pápeñ // Kâñbiñ châturya bolakepana / teñ purva naradehakrita punya / pari jeñ pâtaka aganya / anishvaravâda phala tyâcheñ // *Yathârthatadipikâ*.

2 Cf. Âtâñ aiscñ Purushottamâcheñ jnâna / zâliyâ phala kâya purushâ lâguna / teñhi sângati Shri Bhagavâna / shrote sâvadhâna parisatu // *Chit-sadânandalahari*.

3 Cf. 'Teñ sarva Micha Vâsudeva' / aisâ jehhâñ bhâva / to mhanâvâ sarvabhâva / tyâ sarvabhâveñ Mâteñ to bhajato // *Yathârthatadipikâ*.

manner¹ pointed out in the last three verses, viz., (1) that God is the real essence and that Nature or matter, which is described as destructible, is unreal or illusory and, therefore, He is superior to it; and (2) that the Individual Soul, pronounced to be indestructible, being His reflection, is also inferior to God, because he is not ever-free like Himself, but is fettered by the three qualities of Nature. Now, there are two kinds² of men, who may be called 'sammudha' (peculiarly deluded), as distinguished from the ignorant mob known as 'mudha' (deluded), viz., (1st) those who have realized the Self but who do not recognize the superiority of the Personal God over all, and (2nd) those who acknowledge the superiority of the Personal God and worship Him, but who have not realized the Self whom they regard as quite distinct from Him. One, who is said in this verse to know the Personal God to be the Best of Beings, is not, however, like both of them. He is perfectly undeluded (*asam-mudho*), because he has realized not only the Self in everything, but also the superiority of the Personal God over both Nature and the Individual Soul (*sarvavid*³), and he worships Him thinking all to be Vâsudeva or the Self

1 *OJ.* Mi adhishthâna, jada vivarta / teñ kshara, Mi tyâhuni atita / âni akshara Mâzâ añsha Michâ nischita / tathâpi tyâ baddhâhuni nityamukta uttama Mi // *Yathârthatdipikâ*.

2 *OJ.* Parantu dvividha jana / heñ na jânati jâna / eka advaita mânuni Maja uttama sarvâñhuna / na mâniti // Dusare je bhedavâdiñ pravina / kâñhiñ nâvade bhedâvina / jethêñ ase uttamapana / dvaita tetheñ sthâpiti sarvajna heñ jâne // *Yathârthatdipikâ*.

3 *OJ.* Toohi sarvajna kiñ advaitabodha / âni Mâzyâ uttamatvâchâ bodha—*Yathârthatdipikâ*.

Te sarvavid arthât sarva jânanâra chhe kemake kîrana je Purushottama tenâ jnânathi te thaki abhinna je kâryamâtra tenuñ jnâna, 'yathai-kena mrîtpindena sarvam mrinmayam vijnâtam bhavati' e Shruti anusâra thâya ja chhe, ne 'yah sarvajnah sa sarvavit' e Shrutino sâkshâtkâra thâya ja chhe.—*Dvivedi*.

(*bhajati Mâm sarvabhâvena*). Shri Shukâchârya¹ and all the other Lovers of God who enjoyed Living-Freedom, after Self-realization, worshipped the Personal God in this way. When Arjuna heard this, he felt that he had done what he came here to do. Shri Krishna tells him, in the next verse, which is the last of this Chapter, that not only he, but every one who knows this Truth, has done all he need do.

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।
एतद्वृद्धा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ २० ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥ १५ ॥

“Thus have I declared, O sinless one !, this most secret science ; knowing this, O Bhârata (Descendant of Bharata) !, man becomes enlightened and his work is done. Thus ends the Fifteenth Chapter, entitled ‘the Yoga of the Best of Beings’, in the dialogue between Shri Krishna and Arjuna on the Yoga Philosophy of the Knowledge of the Eternal in the glorious Upanishads of the Bhagavad-Gitâ.”

The Blessed Lord says here that He has thus revealed the inmost secret of the science of Freedom (*iti guhyatamam² shâstramidamuktam*), viz., that one must acquire

1 Cf. Evancha aparoksha sâkshâtkârayukta / je Shukâdi jivanmukta / tehi Maja sagunâche bhakta / aiseñi Bhagavanta bolilâ // Aisâ adhyâyârtha / aikatâñi 'kritakritya jâloñi' mhane Pârtha / toñi Deva mhane 'bhalatâhi hoto kritârtha / heñi jânatâñi' aisi shevatî shloka hâ // *Yathârthadipikâ*.

2 Cf. Moksha shâstra jitakeñ / tyânta guhya atyantsa titakeñ / bolilofî Mi itakeñ / jânoni kritakritya nara hoyâ // Veda vedânta pânditya / heñichi kiñ advaita satya / âni saguna bhakti heñichi kritya / manushya dehiñ // Teñi guhyatama / Mi bolilofî Purushottama / heñi jânela manujottama / to kritakritya Arjunâ // Âtâñi kritakritya / tevhâñi, kiñ aparoksha hoyâ âtmâ

a thorough Knowledge of the Impersonal or Nirguna Brahma and worship the Personal God. Knowing this (*etad buddhvâ*), he becomes illuminated or Wise (*buddhi-mân syât*), that is, he realizes the whole movable and immovable world in the Self. He may be said then to have finished his work (*kritakrityah¹*). Arjuna is called here 'Anagha' (sinless) and 'Bhârata', because, of all the descendants of Bharata, he alone had an opportunity of hearing this mystery of mysteries, which none but pure Souls could get.

In this Fifteenth Chapter, we are supplied with a brief sketch of what man has got to do in this life, and that is why we often find many religious Hindus reading the whole of it every day before taking their morning meals. In the first place, the mention of the roots of the world-tree stretched downwards (*Adhashcha mulânyanu-santatâni*), viz., the subtle bodies, which are the bonds of actions done in human bodies (*Karmânubandhini manushya loke*), is a warning given to us to avoid this most painful cycle of births and deaths in as many as eighty-four lacs of wombs. In the Kathopanishad it is said that Yama, the ruler of the departed spirits, grants a young child called Nachiketas three boons to choose. The first boon which Nachiketas chooses is that his father may not be angry with him any more. The second boon is that Yama may teach him some peculiar form of sacrifice. Then comes the

satya / âni tyâ chitsamudriñ asatya / disati charâchara jadataranga // Yâ Brahmapidyechi siddhi / jyâsa, tyâsachi âbe mhanâvi buddhi / tyâ buddhichi samriddhi / tyâsa hoyâ, jo heñ jâne guhyatama shâstra // Tari heñ jânoni buddhimanta / hoyâ mhane Bhagavanta / maga kritakritya hoyâ atyanta / agâ ! anaghâ ! Bhâratâ ! // *Yathârthatadipikâ*.

1 Cf. Kritam sarvam krityam yena na punah krityântaram yasyâsti sa kritakrityah //

third boon. Nachiketas says :—“ There is that doubt, when man is dead, some saying that he is, others that he is not ; this I should like to know, taught by thee. This is the third of my boons.” Death replies :—“ On this point even the Devas have doubted formerly ; it is not easy to understand. That subject is subtle. Choose another boon, O Nachiketas ! Do not force me, let me off that boon ! ” Yama then tells him to ask for a long and prosperous life, for children and grand-children, for horses and elephants, for immense wealth and fair maidens with their chariots and musical instruments, and for such other desires as are difficult to attain for mortals, but importunes not to ask him about dying. Nachiketas says, “ They last till to-morrow, O Death ! , they wear out the vigour of all the senses. Even the whole of life is short ! Keep thy horses, keep dance and song to thyself. No man can be made happy by wealth. Shall we possess wealth, when we see thee, O Death ! No, that on which there is doubt, O Death ! , tell us what there is in that great future. Nachiketas does not choose another boon but that which enters into the hidden world.” At last, much against his will, Yama is obliged to reveal his Knowledge of the Self. This very Knowledge of the Self by the Vyatireka method is the unswerving weapon recommended by the Master of Masters for cutting down the world-tree (*Asanga shastrena dridhena chhittvā*). The same Self, we are then asked to seek in the tree itself (*Tatah padam tatparimārgitavyam*) by Anvaya, so that we ourselves may become the Self and enter flesh no more (*Yasmin gatā na nivartanti bhuyah*). Both Vyatireka and Anvaya Knowledges are also, we are told, acquired by the Worship of the Personal God (*Mattah smritirjnānam*),

for, it is through His¹ Grace alone that we feel a disgust for sense-objects and secure self-control, devotion and the company of Saints, which are the necessary means for the purpose. Shri Keshava Svâmi, a popular Marâthi poet and philosopher, who was evidently an adept, imagines himself to be a female tired of worldly life and expresses to a friend, by means of a beautiful simile, his determination not to retake birth, thus² :—

“ Now, O dear lady !, I am not going to come again to this world of mortals. Awful are the ways of this course of worldly life to whom I am wedded. May the house of Egoism, my father-in-law, be set on fire ! I am unable to put up with the annoyances of idle fancy, who is my mother-in-law. The language used towards me by my sister-in-law, the thirst for sense-objects, is indeed very harsh ! How long shall I bear the insults of my two brothers-in-law, desire and anger ? Keshava is the maid-servant of his Master, with Whom he chooses to remain for ever.”

The work of the Lover of God, however, does not end here. He goes a step further when he says, ‘I seek refuge in that same Primeval Being from Whom emanated the ancient stream’ (*Tameva châdyam purusham prapadye yatah pravrittih prasritâ purâni*). Thus, by worshipping the Personal God, thinking all to be Vâsudeva or the Self (*Bhajate Mâm sarvabhâvena*), he enjoys Living-Freedom with ease and attains, after death,

1 *Oj. Ishvarânugraheñ vishaya virakti / Ishvarânugraheñ shama dama
prâpti / Ishvarânugraheñ vimala bhakti / sâdhu sangati Ishvarânugraheñ //
Ranganâthi. Yogavâishtha.*

2 *Oj. Âtâu mi naye bâi, naye bâi / punarapi yâ safisârâ // Prapancha
gharadhani, gharadhani / vâita tyâchi karani // Sâsârâ ahankâra, ahankâra /
jalo tyâcheñi ghara // Sâsu kalpanâ, kalpanâ / jâcha tichâ sosenâ // Trishnâ
nanduli, nanduli / vâita tichi boli // Kâmakrodha he dirabhâve, dirabhâve /
jâcha kiti sosâve // Keshava Svâmichi nija dâsi / râhina tyâchyâ pâshîñ //*

to that inexhaustible goal (*Padamavyayam tat*) which is the Supreme Abode of Vishnu (*Taddhāma paramam Mama*). He alone knows the Personal God to be the Best of Beings (*Purushottama*), Who is beyond the destructible Nature and also superior to both the destructible Nature and the indestructible Individual Soul (*Ksharam atito'ham aksharādapi chottamah*), and has done what he is required to do (*Kritakrityah*).

In the next Chapter, Shri Krishna gives a description of the God-like (*Daivi*) Nature, which is essential for such Knowledge and Love of God, and also of the Demoniacal (*Āsuri*) Nature, which leads to ignorance and irreligion, in order that our mind may tremble at the sight of persons of the latter Nature, just¹ as the head trembles spontaneously in extreme old age, and in order that we may associate with Saints and partake of their God-like Nature or Shuddha-Sattva with the joy and alacrity with which a hungry baby jumps into the bosom of his dear mother!

1 *Oj. Satsangatiñ shirāveñ bāla jananyanchaliñ jaseñ shirateñ / mana kāñpāveñ kujani vriddhapaniñ kāñpateñ jaseñ shira teñ // Moropanta*

CHAPTER XVI

(SHODASHO'DHYÂYAH)

—o—

SYNOPSIS.—The object¹ of this Chapter is to eulogize men born with God-like endowments, who, being Lovers of God, are capable of securing the Knowledge described in the last Chapter, and to condemn men born with Demonic endowments who, being Godless, are bound to go to hell, in order that we may always associate with the former and avoid the company of the latter altogether. The most important qualities which entitle men born with God-like endowments to Knowledge and Freedom, out of the twenty-six enumerated here, are fearlessness (Abhayam—XVI. 1) caused by unswerving Faith in God and His word, complete purity of heart (Sattva sañshuddhih—XVI. 1) and perseverance in the pursuit of Knowledge (Jnâna yoga vyavasthitih—XVI. 1). The six marks of men of Demonic nature are hypocrisy (Dambho—XVI. 4), arrogance (Darpo—XVI. 4), pride (Abhimânah—XVI. 4), anger (Krodhah—XVI. 4), cruelty (Pârushyam—XVI. 4) and ignorance (Ajnânam—XVI. 4). The God-like

1 Cf. Purvâdhyâyâche antî / bolilâ Shri Bhagavants ye riti / kifî hefî
guhyatama shâstra sumati / jânoni hoto buddhimanta kritakrtiya // Tari he
jânâvaya adhikâri / kona ? âni kona anadhikâri ? / hefî bolâveñi yâ upari / tari
adhikâri Daivi sampattiche manushya // Ani Âsuri sampattiche nara /
tyâñsa nâhiñ yâ jnânâchâ adhikâra—Yathârthatadipikâ.

nature is for liberation (*Vimokshâya*—XVI. 5), and the Demonic is for bondage (*Nibandhâya*—XVI. 5). The latter includes delusive (*Mohini*) as well as brutal (*Râkshasi*) natures, and is divided into two classes:—(1st) that of materialists (*Chârvâka*) and (2nd) that of the religious hypocrites (*Dâmbhika vaidika*). The materialists know neither the path of heaven (*Pravriddhim*—XVI. 7) nor the path of Salvation (*Nivrittîm*—XVI. 7), neither purity (*Shaucham*—XVI. 7) nor rectitude (*Âchâro*—XVI. 7), neither Truth (*Satyam*—XVI. 7) nor God (*Ishvaram*—XVI. 8). What they know is only Lust (*Kâmah*—XVI. 8), for the gratification of which they amass wealth by base deeds (*Kâma bhogârtham anyâyenârtha-sanchayân*—XVI. 12), such as robbery, murder, etc. But withal, they are always miserable, because they are ‘engrossed with boundless plans stretched far ahead.....but soon cut short by death’ (*Chintâma aparimeyâñcha pralayântâma upâshritâ*—XVI. 11). The religious hypocrites, who are self-honoured (*Âtmasambhâvitâ*—XVI. 17), stubborn (*Stabdha*—XVI. 17) and intoxicated by wealth and the honour they receive for it (*Dhanamâna madânvitâ*—XVI. 17), sacrifice in nothing but name (*Yajante nâma yajnaiste*—XVI. 17) for show, with no regard for ordinance (*Dambhenâ-vidhipurvakam*—XVI. 17). They fall into an impure hell (*Patanti narake'shuchau*—XVI. 16). The worst of fates is, however, of those demons who hate the Lovers of God who have realized the Self (*Âtmâ*) to be the

essence ('Para' or 'Param') of the Universe, for, the wretches are for ever hurled down into Demoniacal wombs alone (Kshipāmyajasram ashubhān āsurishveva yonishu—XVI. 19) without the least hope of securing at any time the Knowledge of the Self (Mām aprāpyaiva—XVI. 20), whom in their folly they once despised. The seed of all this Āsuric mischief lies in the three emotions of desire (Kāmah—XVI. 21), anger (Krodhah—XVI. 21) and avarice (Lobhah—XVI. 21), which must be avoided (Tyajet—XVI. 21) in order to be able to do what is best for one and to secure Salvation (Ācharatyātmanah shreyastato yāti parām gatim—XVI. 22). He who neglects the Shastras and acts as he pleases, forfeits heaven, as well as happiness in this world, and necessarily Freedom (Yah shāstra vidhimutsrijya vartate kāmakārataḥ | na sa siddhim avāpnoti na sukhām na parām gatim || XVI. 23). Arjuna is, therefore, advised to let the Scriptures decide what should be done or left undone and to engage in action only when he has learnt what they ordain (Tasmāchchhāstram pramānante kāryākārya vyavasthitau | jnātvā shāstra vidhānoktam karma kartumihārhasi || XVI. 24).

O Thou Existence, Knowledge and Bliss, all combined in one, as whiteness, softness and sweetness are combined in sugar! O Thou Who art the White Goose that dwellest on the lake of Pure Sattva! O Thou rope of the serpent of the three qualities of Nature! O God of Gods! O Ruler of Vaikuntha! O Author of the Gitā as well as of its Commentary! For, without Thy Divine inspiration neither the mind

moves nor the hand works ! Who would be able to express in words the infinite mercy with which Thou hast been pleased to show us the easiest way not only to get out of the painful course of worldly life, but also to enjoy Thy Eternal Company and Bliss in Thy Supreme Abode? Even Shesha failed to do it with his thousand tongues. What are we then? We shall only bow down in silence and seek forgiveness for our utter inability to sing Thy praises !

The Benevolent Father has undoubtedly proclaimed the secret without reserve, but even to understand His teachings, some qualifications are necessary. They are possessed by only those persons who are said to be of God-like nature. Consequently, it is obvious that men of Demoniacal nature are unfit to receive the Knowledge of the Self. This Sixteenth Chapter describes the characteristics of both the kinds of Souls, in order that we may accept what is good and reject what is bad. Shri Krishna has already given us some idea of the persons of God-like nature in Chapter¹ IX, and, therefore, He disposes of the subject in brief by mentioning, in the first three verses of this Chapter, the principal qualities which entitle them to Knowledge and Freedom.

श्रीभगवानुवाच—अभयं सत्त्वसंशुद्धिर्णनयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

अहिंसा सत्यमकोधस्त्यागः शांतिरपैशुनम् ।

दया भूतेष्वलोलुस्वं मार्दवं हीरचापलम् ॥ २ ॥

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवंति संपदं दैवीमभिजातस्य भारत ॥ ३ ॥

1 Cf. Mahâtmânastu Mâm Pârtha daivim prakritimâshritâ / bhajan-tyananya manaso jnâtvâ bhutâdimavyayam // Satatam kirtayanto Mâm yatantashcha dridhavratâ / namasyantashcha Mâm bhaktyâ nitya yuktâ upâsate // B. G. IX. 13-14.

" Fearlessness, complete purity of heart, perseverance in the pursuit of Knowledge, alms-giving, self-restraint, and sacrifice, study of the Vedas, penance, straight-forwardness, harmlessness, truthfulness, wrathlessness, renunciation, peace, freedom from the habit of backbiting, compassion to all beings, uncovetousness, tenderness of heart, modesty, absence of vain activity, lustre, forgiveness, courage, purity, freedom from a desire to injure others, pridelessness—these, O Bhârata (Descendant of Bharata) !, belong to him who is born with God-like endowments."

Fearlessness (*abhayam*¹) is declared to be the first quality of a man of God-like nature, because the least practice of the Bhâgavata Dharma, which he follows, relieves him entirely of the fear of a rebirth (*Svalpa-mapyasya dharmasya trâyate mahato bhayât*—*B. G. II. 40*). '*Sattva sañshuddhih*²' is the complete purity of heart, which enables him not only to acquire Knowledge but also to perfect it. It is the imperfection in the purity of Sattva that often causes the aspirant to fall from Yoga. Now, even when a candidate for Knowledge secures some purity of heart by the performance of

1 *Oj. Agâ ! tyâñsa prâpta hoteñ abhaya / jâtâñ punarbhavâcheñ
bhaya / je jânoni ichchhitî advaya / bhajana Maja Sarvottamâcheñ //
Yathârthatadipikâ.*

Pâni budaluñ ye mithâteñ / tavañ mithachi pâni âte / tevi âpana jâleni
dvaiteñ / nâse bhaya // Agâ ! abhaya yeneñ nâveñ / bolije teñ heñ jânâveñ /
samyang jnânâcheñ âghaveñ / bhâvaneñ heñ // *Jnânesvari.*

2 *Oj. Yâ kâraneñ sattva sañshuddhi / mhanije hote shuddha buddhi /
jyâ buddhineñ jnâna âni samriddhi / samâdhi paramânandâchi //
Yathârthatadipikâ.*

Âtâñ sattva sañshuddhi te aisi jâna / sattva shabdeñ jâna antabkarana /
tayâchi shuddhi teñ nirmalapana / nirmalatâ purna te hi aisi //.
Chitsadânandalahari.

one's social and religious duties¹, if he does not try also the other means recommended by the Vedas, such as the hearing of the Shastras in the company of Saints, it will not be sufficient to enable him to realize the Self. Therefore, such perseverance in the pursuit of Knowledge (*jñānayoga vyavasthitih*²) is regarded as a mark of God-like nature. Here, the word 'Yoga' is used in the sense of 'means' or 'efforts'. Those who serve the Saints with full Faith, realize³ Vâsudeva to be all through the Grace of God, without difficulty. *Dâna*⁴ or alms-giving shows the liberality of their mind, which is ever ready to part with any amount of wealth, food or any thing else they may possess, for the support of the needy. *Dama*⁵ is self-control or the power of governing the senses. The five daily sacrifices (*Yajnah*) which the house-holder (*Grihastha*) has to perform are:—(1) The study or teaching of the Vedas; (2) offering oblations to the manes or dead ancestors; (3) offering oblations to the Gods; (4) offering food to living creatures; (5) receiving guests. Of all the sacrifices, however, the *Japa Yajna* or the sacrifice of repeating the Name of God is the

1 Cf. Karuni vihita karmeñ sâdhili chitta shuddhi, shravana manana mâtren yogyatâ hechi siddhi / jari mana vigharenâ sevitâ Vishnulilâ, akalachi mahimâ hâ nirgunâchâ tayâlâ // *Brahmastuti*.

2 Cf. Chittashuddhi houni bari / shravana advaita shâstrâcheñ na kari / navhe âtmajnâna mhanuni Hari / 'jñânatoga vyavasthiti' mhanatase // Jñânatogî vishesheñ avasthiti / te mhanâvî jñânatoga vyavasthiti / yoga upâyâsa mhanati / avasthiti mhanaje râhaneñ // *Yathârthatadipikâ*.

3 Cf. Tyâncchi karitâñ sevâ / tyâ rupeñ Devâdhidevâ / kripâ upajatâñ Vâsudevâ / dekhoñ lâge sarva bhutiñ // *Yathârthatadipikâ*.

Jo sâdhuchâ ankita jiva zâlâ / tyâchâ ase bhâra Niranjanâlâ | Nârâyanañchâ bhrama dura kelâ / visaruñ kasâ mi Gurupâdukâñlâ // *Shri Nârâyana Mahârâja*.

4 Cf. Dâna etale arthimâtrane yathâ shakti shraddhâ purvaka âpavuñ.—*Dvivedi*.

5 Cf. Dama mhanije bâhyendriya niyamana—*Chitsadânandalahari*.

best, because it is recognised as one of His Vibhutis (*Yajnânâm japa yajno'smi—B. G. X. 25*) and because, of all the ordinances, it alone is the privilege of all castes (*Varna*) and stages (*Âshrama*). '*Svâdhyâya¹*' is the study of the Vedas. It is the first sacrifice (*Yajna*) recommended by the Shastras, but to those only who are duly qualified to perform it. Penance (*tapas²*) is of three kinds:—(1st) that of the body, (2nd) that of speech and (3rd) that of the mind. The highest of all penances is the Worship of God with Faith. Straightforwardness (*ârjavam³*) is absence of crookedness in talk, in heart and in dealings. Harmlessness (*ahiñsâ⁴*) is heed to injure no living being in any way. Truthfulness (*satyam⁵*) is the quality of speaking always in conformity to fact or reality. Sidgwick says in his *Methods of Ethics* :—“The duty of Truth is not to utter words which *might*, according to common usage, produce in other minds beliefs corresponding to our own, but words which we believe

1 Cf. *Svâdhyâya Vedapathana / tyâhuni thora Hariguna kirtana / adhikâri sarva jana / Hariguna kathaniñ sarvadâ // Yathârthadipikâ.*

2 Cf. *Tapa kâyika, vâchika, mânasika / shitoshna dvandva sahanâdika / sarvâñ tapâñhuni tapa adhika / bhajana Vâsudevâcheü // Yathârthadipikâ.*

3 Cf. *Âtâñ ârjava mhanaje rijubhâva / rijubhâva mhanije nâhiñ vakra svabhâva / suralita vartana sarvâñsi // Bolaneñ spashta nita / vartaneñ nishkapata / vakratâ nasaneñ nipata / heñ phala daivi sampadechefi // Yathârthadipikâ.*

Sarvahi avakrapaneñ asije / sarvathâ sândije kutilatâ—Chitsadânanda-lahari.

Ârjava etale sidhâpanuñ arthât mana karma vâni tranc thaki ekarupatâ.—Dvivedi.

4 Cf. *Kâyâ vâchâ mânaseñ karuni / dusariyâ sarvathâ duhkha nupajoni / vartaneñ jeñ kiñ Kârmukapâni / ahiñsâ ti lâguni jâna tuñ // Chitsadânandalahari.*

5 Cf. *Ani satya sarvadâ bolaneñ—Yathârthadipikâ.*

Satya yathârtha bhâshana.—Dvivedi.

will have this result on the persons whom we address." Wrathlessness (*akrodhah*) is not to allow oneself to get angry even when there is occasion for it. Anger is of two kinds : (1st) Sudden, which is excited by violence or harm ; (2nd) Deliberate, which is also called resentment, is a passion excited by wrong or injury undeserved. Men of God-like nature avoid¹ both. In the Sermon on the Mount, Christ bids his followers bear with absolute passive tolerance even the most contumelious injuries by saying—'If a man smite thee on the one cheek, turn to him the other also, &c.' Renunciation, called here (*tyāgah*²), is the giving up of the desires of the sense-objects, and not of the necessaries of life which cannot be avoided. The Peace (*shānti*³) of the men of God-like nature, who have become perfect, is their natural or effortless enjoyment of Living-Freedom, and that of the aspirants seeking perfection is their tranquillity of mind or freedom from desire, anger, etc., produced by discrimination. '*Apaishunam*⁴' is freedom from the habit of backbiting, which is generally considered to be as bad as even theft or adultery, because it has ruined many people. "A backbiting

1 *Cf.* Ye have heard that it has been said, thou shalt love thy neighbour and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you.—*Matthew V. 43 and 44.*

2 *Cf.* Āni tyāga / mhanaje tākaneñ sarva sanga / deha nirvāhāchā toñ agatya prasanga / tyāga vāsanā sangāchā // *Yathārthadipikā.*

3 *Cf.* Ātāñ shānti ye riti / kiñcī siddhānchi je jivanmukta sthitī / kāmādi lahari yā samula nutati / vāyu rūhatāñ vāsanechā // *Prastutī bā sādhaka / yāsa te navhati bādhaka / vivekabaleñ kāmādika / na kshobhati, he shānti sādhakāchi // Yathārthadipikā.*

4 *Cf.* Tari ekāche dosha ekā prati / tayā māgeñ paroksha je prakāshiti / tayā nāñva paishunya aiseñ mhanati / aiseñ je na kariti te apaishunya // *Chitsadānandalahari.*

tongue", says the son of Sirach, "hath disquieted many; strong cities hath it pulled down, and overthrown the houses of great men." Compassion to living beings (*dayâ bhuteshui*) is a quality which rejoices in their prosperity and sympathises with them in their distresses. Solomon, however, says 'it is better to go to the house of mourning than to go to the house of feasting', simply because, in the former place, there is greater need of sympathy than in the latter. '*Aloluptvam*²' or uncovetousness is a contented heart fluttered by no desires, though surrounded by objects of pleasure. '*Mârdavam*³' is tenderness of heart which produces a number of virtues or natural excellences, which are described by Sidgwick as 'the *good humour* which prevents one from feeling even pain, much less resentment, from trifling annoyances inflicted by others, the *meekness* which does not resent even graver injuries, the *mildness* and *gentleness* which refrain from retaliating them, the *placability* which accords forgiveness rapidly and easily and the *mercy* which spares even deserved punishment'. '*Hri*⁴' is the modesty which prevents one from doing any wrong action, openly as well as secretly, through

1 *Oif.* Rejoice with them that do rejoice and weep with them that weep.—*Romans XII. 15.*

2 *Oif.* Taiseñ ihika kâñ svargiche / bhoga paika áleyâ ichheche / pari bhogâveñ heñ na ruche / manâ mâjî // *Jnâleshvari.*

Aloluptva etale vishayoni sannidhimâñ vikârahina rahevuñ te.—
Dvivedi.

3 *Oif.* Mârdava mhanaje mridupana / mhanaje kathina nasaneñ antah-karana—*Yathârthadipikâ.*

4 *Oif.* 'Hri' mhanaje lája / mhanaje na karaneñ amangala kâja / daivi sampadechâ dhani mahârâja / láje Sarvasâkshi Ishvarâteñ // Jana janâteñ lájati / gupta nirlajja karmeñ kariti ; te navhe lajjechi jâti / teñ bhaya mhanâveñ lokâncheñ // *Yathârthadipikâ.*

Hri etale lája, ayoga pravrittithi chittane pâchhâ hatâvavâni je teva te.—
Dvivedi.

reverence for God, Whom he knows to be present everywhere and at all times. There are indeed many modest persons in the world who avoid sin through fear of the public, but they would not scruple to do it clandestinely, and therefore, they do not belong to this class. 'Achâpalam¹' is the steadiness of mind which renders any unnecessary bodily or mental activity impossible. 'Tejas²' is the lustre which shines on the countenance of men of God-like nature on account of the Divine qualities they possess, and which forces not only their subordinates and equals in age and position, but also their superiors, to show respect to them. 'Kshamâ' or forgiveness of even the greatest injuries is a virtue which holds a high place in all religions. Shri Vishnu manifested it when He received, with the greatest patience and reverence, the kick of Bhrigu. Jesus Christ displayed it when he said in his prayer on the Cross 'Father, forgive them ; for they know not what they do'. Nay, one of our latest Teachers, Shri Râmadâsa Swâmi, has set a noble example to us in forgiveness by asking the great Shivaji to make a present of an extensive plot of land to the peasant who beat him severely with a stick for the sake of a few pieces of sugar cane, which, without the knowledge of the Swâmi, a few of his thirsty disciples had stolen away from his garden. Forgiveness of all personal injuries is one of the three special injunctions delivered by Christ besides the

1 Cf. Âtâñi achapalapana / mhanaje nasaneñ chapala lakshana / sthira asaneñ antahkarana / heñhi Daivi sampattikaruni // Yathârthadipikâ.

Achâpala etale nimitta vinâ vyâpâra karavo nahi evi sthiratâ.—
Drivedi.

2 Cf. Teja mhanaje tejasipana / shreshthatvâcheñi lakshana / jyâsa dekhatâñi hoyâ sphurana / shreshthatvâcheñi tayâchyâ // To jana drishtiñ vâte thora / amaryâda bolonâ shakati samora / pâhati nirabhimâni mora / tyâ tejorâshi jaladharâ // Yathârthadipikâ.

great and one Law of Love. The word ‘*Dhritih*¹’ has got two meanings, *viz.*, courage and steadiness. Courage is a disposition to face danger of any kind without shrinking, and also to bear pain unflinchingly. The latter quality is, however, commonly distinguished as fortitude. Steadiness is firmness in the pursuit of Knowledge, which causes the aspirant to think always of the hearing in the company of Saints and of his own spiritual advancement. Purity (*shaucham*²) is also of two kinds:—(1st) external, that is, cleanliness of the body by the performance of the Vedic rites, and (2nd) internal, that is, the cleansing of the impurities of the mind by discrimination and the worship of God. ‘*Adrohah*³’ is freedom from *Droha* or desire to injure others. The injury itself, when done, is called ‘*hiñśā*’. ‘*Nâtimânitâ*⁴’ is pridelessness or humility, which is a quality that not only resists the temptations to exaggerate one’s own importance, but also causes him to show by his actions that he has a low opinion of himself. Such a person never dreams even that he is wealthy or pious. These are the twenty-six marks of one who is born with God-

1 Cf. Âtâñ dhriti / dhriti shabdâche dona artha hoti / dhriti dhairyâsa mhanati / âni dhriti mhanaje dhâranâ // Tari yâ goshti doni / daivi sampatti-cha karuni / dhairyâ âni svabhitâchi dhâranâhi dharuni / satsanga shravana dharaneñ buddhiñta // *Yathârthatadipikâ*.

2 Cf. Shaucha etale shuddhi te bâhya temâ antara, bâhya te mriddikâ jalâdithi, ne antara te sadasadviveka vijuânathi.—*Dvivedi*.

3 Cf. Âtâñ adroha / na karaneñ konâchâ droha / para ghâtakatâ âgraha / droha shabdêñ // Ekâsa pidâ keli / te hiñśâ je ghadoni âli / âni ekâsa pidâ karuñi ichchhili / droha mhanâveñ tayâteñ // *Yathârthatadipikâ*.

4 Cf. Mi eka aisâ gunavanta / mi eka aisâ dhanavanta / mi eka aisâ santa / ityâdi shlâghâ mânitâ mhanâvi // Aisi mânitâ atikramuni / mhanaje shlâghyatâ manuñ na dharuni / vartaneñ he nâtimânitâ daivi sampatti karuni / hota ase // *Yathârthatadipikâ*.

Atimânitâbhâva etale atimâna arthât huñ mahoto chhuñ, pujjya chhuñ, jnâni chhuñ, evo jo abhinivasha teno abhâva.—*Dvivedi*.

like endowments (*bhavanti sampadam daivim abhijāta-sya.*) Arjuna is called here *Bhārata* (Descendant of Bharata), in order to show that these endowments do not depend¹ on the family to which a person belongs. For, in the same Bharata family, we find Arjuna born of God-like nature and his cousin Duryodhana of Demoniacial nature; in the same Daitya family, we find Pralhāda of God-like nature and his father Hiranyakashyapu of Demoniacial nature; and in the same Rākshasa family, we find Bibhishana of God-like nature and Rāvana of Demoniacial nature. In the next verse, Shri Krishna tells the characteristics of those who are born with Demoniacial endowments.

दंभो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थं संपदमासुरीम् ॥ ४ ॥

“ Hypocrisy, arrogance, pride, wrath, and also cruelty and ignorance, belong to him who is born with Demoniacial endowments.”

‘*Dambha*²’ is hypocrisy or the quality of making a show of piety, when one has actually no Faith in what he does. It is also called ostentatiousness. ‘*Darpah*³’ is

1 *Cf.* Kiñ koni tari ho vāñsha / âsuri sampattineñ buddhi bhrañsha / âni daivi sampattichâ jethenī añsha / tetheñ pravritti svabhajaniñ hotase // *Yathārthatadipikā.*

2 *Cf.* Jo âsuri sampattiteñ lâdhalâ / to laukikârtha jari sanmârgîñ lâgalâ / tari dambhachi upaje tyâlâ / shraddhâ nase sanmârgîñ // Mhanuni dambha shabdâchâ artha / dvividha suchavi yetheñ Samartha / eka chârvâka, eka laukikârtha / vedokta karmenī jo âchare // *Yathārthatadipikâ.*

Mhanauni vâchechhâñ chaubârâñ / ghâtalcyâñ dharmâchâ pasârâ dharmu adharmu hoye to virâ / dambhu jâna // *Jnânesvari.*

3 *Cf.* Âtâñ darpa garvateñ mhanati—*Yathārthatadipikâ.*

Kimbahunâ aisaiseñ / mâyaneñ jeñ sampatti miseñ / to darpu gâ anâriseñ / na bolõñ gheiñ // *Jnânesvari.*

Taisâ dhana âni striputrâdika / sajjana suhrida bandhu sakalika / yânchyâneñ garva vâhe jo dékha / darpa samyaka yâcheñ nâma // *Chitradâ-nandalahari.*

arrogance or an overbearing behaviour. It is known also as haughtiness or insolence. It is caused by wealth, children, noble birth, rich friends, learning, beauty or any other advantage or good quality one may happen to possess in this life. ‘*Abhimānah*¹’ is pride which consists in esteeming oneself too highly. It is vanity or conceit when one does it without possessing any merit. ‘*Krodhak*²’ is anger or the passionate feeling excited by wrongs supposed to be done to oneself, which is a short madness. It must be distinguished from the honest indignation, which is excited not by wrong done to *oneself* but by *wrong itself*, and is considered a virtue. ‘*Pârushyam*³’ is cruelty in talk, mind and actions. The tongue of one who possesses this quality is always harsh, his heart is relentless and his actions barbarous. The force of ‘*eva*’ is that such a person knows not at all what tenderness is. ‘*Ajnânam*⁴’ is indiscrimination or

Darpa etale vidyâ rupa kula dhana karma âdine lei je chittodraka thâya chhe.—*Dvivedi*.

1 *OJ.* Toisâ aham mânâcheni moheñi / Ishvarâcheñi hiñi nâvañ na sâhe / vedâñteñhi mhane maja he / savati jáli // Aisâ mânitechâ gandu / to abhi-mânu jânañi kudu / rauravâchâ rudhu / mârgu hû // *Jnînesheari*.

Âtâñ abhimâna to aisâ jâna / âpulyâ thâiñ atyanta pujiyapana / âropa-neñ jeñ kiñ sampurna / abhimâna to ãisi asc // *Chitsadînandalahari*.

Abhimâna etale jetali jetali utkrishtatâ chhe te mâramâñja chhe ema mânauñ te.—*Dvivedi*.

2 *OJ.* Krodha etale sâmâne karatâ apakârathi upajeli ane mahâ anarthanâ heturupa chitta vritti.—*Dvivedi*.

3 *OJ.* Pârushya mhanaje ati / nishtura kâyâ vâchâ maneñ—*Yathârtha-dipikâ*.

Âni mana sarpâchi srishti / dole nârâjânci suti / bole te vrishtri / ingalânci // Yera jeñ kriyâ játa / teñ tikhe yâcheñ karavata / aiseñ sabâhya ghasâsita / teyâcheñ gâ // *Jnînesvari*.

Pârushya etale parusha je nishtura bhâshâ teno bhâva. Pârushya ‘ja’ ema ‘ja’ kâra umervânuñ kârana e chhe ke svapne pana âvâ mânasa mridutâne olakhatâñ nathi ema batâvavuñ.—*Dvivedi*.

4 *OJ.* Ajnâna etale sadasad vivekâbhâva.—*Dvivedi*.

total ignorance of one's good, whether it be temporal or spiritual, which is the result of faithlessness in religion or God. These are the six marks of those who are born with Demoniacial endowments. In the next verse, Shri Krishna tells us the result of both God-like and Demoniacial natures.

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।
मा श्रुचः संपदं दैवीमभिजातोऽसि पांडव ॥ ५ ॥

“The God-like endowments are deemed to be for deliverance, the Demoniacial for bondage. Grieve not, O Pândava (Son of Pandu)!, you are born with God-like endowments.”

The God-like endowments (*Daivi sampat*) enable one to realize the Self by Vyatireka Knowledge and to see the Brahma or Spirit in matter by Anvaya. He is then free (*vimokshâya*¹) from two delusions, *viz.*, that he is the body and that matter really exists. This is the force of ‘*vi*’ in ‘*vimokshâya*’. The Demoniacial endowments are deemed to bind faster (*nibandhâyâsuri*² *matâ*), because they even cause the Souls concerned to show hatred to the Lovers of God and to strengthen thereby the eternal bond of births and deaths which is the lot of all. When Arjuna heard this, he

1 *OJ.* Mi deha hâ viparita abhimâna / jâya kalatâñ vyatireka jnâna / anvayeñ nâse jadatva bhâna / tevbâñ moksha viparita bhâvane pâsunî // Jâya bhâvanâ viparita / to moksha vimoksha jânâvâ nischita / tyâ vimokshâ-kâraneñ mhane Bhagavanta / Daivi sampatti // *Yathârthatdipikâ*.

Daivi sampat prâpta thai to pachhi moksha thâya chhe, abheda sâkshâtâkâra aparoksha anubhavâya chhe.—*Drivedi*.

2 *OJ.* Âtâñ mhanâvâ bandha / tethenî mhane nibandha / kiñ avidyâ bandha sambandha / anâdi ase // Tyâ anâdi bandhâvâri / atishayenî âsuri sampatti bandha kari / kiñ sampatti jyânsa âsuri / tyânsa droha ghade Bhagavadbhaktâfichâ // *Yathârthatdipikâ*.

Ahankâram balam darpam.....yântyadhamâm gatim // *B. G. XVI.*
18—20.

thought¹ that his case was hopeless, as he believed he actually possessed some of the qualities of the Demons, such as anger and pride, mentioned above. For, he remembered that on one occasion, when his eldest brother, the pious Dharmarâja, asked him to throw off his bow called Gândiva, he rushed to kill him with his weapon. The Merciful Father perceived his feelings and said at once with a smile 'Grieve not, you are born with Divine endowments (*mâ shuchah sampadam Daivim abhijâto'si*)'. The principal tests of God-like and Demoniacal natures are those given in Chapter² IX. 13 and Chapter³ VII. 15, respectively, *viz.*, that the former worship God alone and the latter do not resort to Him. The rest is immaterial⁴. For, as a piece of gold, even if it be besmeared with mud, is sure to fetch its full price, and a piece of sugar-cane cannot but give a sweet taste even if it be crooked, in the same way, the Lovers of God must be regarded as men of God-like nature, even though they possess some of the qualities of persons who are born with Demoniacal endowments. By addressing Arjuna as the 'son of Pandu' (*Pândava*⁵), Shri Krishna shows that, as his mother Kunti has been honoured as a chaste woman in

1 Cf. Kiñ he dosha âpanâitahi disati / tevhâñ âpanâsahi asecha âsuri sampatti / aishi shankâ mânili chittî / te Sarvasâkshi samajalâ // *Yathârtha-dipikâ*.

2 Cf. Mahâtmanastu Mâm Pârtha daivim prakritimâshritâh / bhajan-tyananya manaso jnâtvâ bhutâdimavyayam //

3 Cf. Na Mâm dushkritino mudhâh prapadyante narâdhamâh / mâyaya-pahrita jnânâ âsuram bhâvamâshritâh //

4 Cf. Suvarna ghatâchâ tukadâ / khâpara mhanela tochi vedâ / uñisa jâlâ jari vâñkadâ / kadu na vâte rasaneteñ // *Yathârtha-dipikâ*.

5 Cf. Karma ghadoni apavitra / Kunti pativrata santati pavitra / taiañ tuñ Pânduputra / bhakta Mâzâ // Kiñ tuñ Mâzâ bhakta / jari krodhâdikefi karuni yukta / tari daivi sampattichâ, hoshila mukta / ya Gîtâ shravaneñ, bhâva aisa // *Yathârtha-dipikâ*.

spite of the fact that he is not begotten of Pandu, so, with all the bad qualities he may happen to possess, he is sure to secure Freedom by the hearing of this Gitâ and by the Love he bears to Him. In the next verse, we are told the reason why the details of Demoniacal nature alone are now given in this Chapter.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुरं एव च ।

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

"Twofold is the animal creation in this world, the God-like and the Demoniac; the God-like has been described at length; hear from Me (now), O Pârtha (Son of Prithâ)!, of the Demoniac."

Here, we are told that there are two kinds¹ of beings in this world (*dvau bhuta sargau loke'smin*), the God-like and the Demoniac (*daiva âsura eva cha*). The words '*eva² cha*' after '*âsura*' show that the Delusive (*mohini*) and Brutal (*râkshasi*) natures, referred to in Chapter IX. 12 (*Râkshasim âsurinchaiva prakritim mohinim shritâh*), as well as the two sub-divisions of them all, are also included in it. The Daityas³, who always indulge in sense-objects, are said to be of *Âsuric* ('*asu*'=senses

Tuñ tavañ Pândavâ / sângitaleyâñ daivâñ / gunâchâ volâvâ / janmalâsi //
Mhânauni Pârthâ tuvâñ / daivasampatti svâmiyâñ / houni yâveñ uvâyâñ /
kaivalyâchâ // *Jnâleshvari*.

1 *OJ.* Bhuta je kiñ srijijati / tayâñteñ sarga aiseñ mhanatâti—*Ornit-sadânandalahari*.

Jaiseñ râtrichâñ avasariñ / vyoma vyâpije nishâchariñ / disâñ suvyâpâriñ / manushyâdikiñ // Taisiyâ âpuliyâ râhâti / varttati donhiñ srishti / daivi âni Kiriti / âsuri etha // *Jnâleshvari*.

2 *OJ.* Tyâ âsuricha madhyeñ mohini /-âni râkshasihi mhanoni / âsura shabdâ pudheñ 'eva cha' yâ tina akshareñ karuni / suchavi aiseñ // *Yathârthatdipikâ*.

Ne râkshasino âsurimâñja antarbhâva chhe.—*Dvivedi*.

3 *OJ.* Âsuri daityâñchi / mohini moharupini dânavâñchi / râkshasi toñ râkshasâñchi / tibiñche tina prakâra // *Yathârthatdipikâ*.

and 'ra'=indulging) or Demoniacial nature; the Dānavas, who are totally devoid of discrimination, to be of Delusive (*mohini*) nature; and the Rākshasas, who are very cruel, to be of Brutal (*rākshasi*) nature. All these three natures, which fall under the one general head of Demoniacial (*Āsuric*) nature, are sub-divided into two classes¹, viz., (1st) the materialists (*Chārvāka*), who have faith neither in the Vedas nor in God, and (2) the religious hypocrites (*Dāmbhika Vaidika*). As the God-like nature has already been described² at full length (*daivo vistarashah proktah*) throughout the Gītā, as the necessary means to secure Knowledge, Love and Freedom, especially³ in Chapters VII and IX, Shri Krishna wishes Arjuna to hear from Him now the details of the Demoniacial nature (*āsuram⁴ Pārtha Me shrinu*). In the next eight verses and a half, He gives an account of the materialists (*Chārvāka*), who form the first sub-division of the men born with Demoniacial endowments.

1 Cf. 'Eva' shabdeñ heñ suchavileñ / ātāñ 'cha' kāra akshara eka rābileñ / tari Chārvākādi sānguni pahile / maga dāmbhika vaidika bolela // Dusarā bheda tyāñta / tohi aika mhane Bhagavanta / 'cha' kārefi aiseñ nischita / suchavileñ // *Yathārthadipikā*.

2 Cf. Kiñ Māze bhajana prakāra / je boliloñ vārañvāra / te sakalahi jāna vistāra / daivibhuta srishtiche // *Yathārthadipikā*.

Tevifichi vistāruni daivi / jnāna kathanādi prastāviñ / māgileñ grantheñ baraviñ / sāṅghitali // *Jñāneshvari*.

3 Cf. 'Chaturvidhā bhajante Mām', &c.—B. G. VII. 16, and 'Mahāt-mānastu Mām Pārtha', &c.—B. G. IX. 13.

4 Cf. The Asuras were the psychics of the ancient times. They cultivated their mind-force in order to use it for personal aggrandisement But those Asuras who had only their Tāmasic (dark) mind-force developed, were the lowest of them all. Their minds were all dark and their deeds were all black. Their natural inclination was to do mischief to people for the sake of mischief itself. These were called demons.—*Bhārati*.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
 न शौचं नापि चाचारो न सत्यं तेषु विचते ॥ ७ ॥
 असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
 अपरस्परसंभूतं किमन्यत्कामैतकम् ॥ ८ ॥
 एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्ध्यः ।
 प्रभवंत्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥
 काममाश्रित्य दुष्पूरं दंभमानमदान्विताः ।
 मोहादृहीत्वासद्ग्राहान्प्रवर्तते ऽशुचिव्रताः ॥ १० ॥
 चितामपरिमेयां च प्रलयांतामुपाश्रिताः ।
 कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥
 आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
 ईहंते कामभोगार्थमन्यायेनार्थसंचयान् ॥ १२ ॥
 इदमच मया लब्धमिमं प्राप्स्ये मनोरथम् ।
 इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥
 असौ मया हतः शत्रुहनिष्ये चापरानपि ।
 ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १४ ॥
 आढथोऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

“ Demonic men know not the path which leads to heaven, nor the one which leads to Freedom ; nor purity, nor rule of life, nor is there Truth or Brahma in them. They say the Universe is a truthless, baseless, God-less thing and has not risen up by the union of Nature and Spirit, but is caused by lust and nothing else. Holding this view, these ruined Souls, of little wit, of ferocious deeds, come forth as enemies of the world for its destruction. Surrendered to insatiable desires, possessed with hypocrisy, pride and passion, they grasp false notions through delusion and engage in unholy work. Indulging in unmeasured thoughts ending with death, aspiring but to sate desire,

being resolved that this is all, bound by a hundred ties of hope, given up to desire and anger, they wish to gain by unjust means hoards of wealth for enjoying objects of desire. ‘This to-day has been secured by me; that purpose I shall gain; this is mine already; and this wealth also shall again be mine; this foe has been slain by me; the others also shall I slay; I am the Lord, I am the enjoyer, I am perfect, powerful, happy; I am wealthy; I am of noble birth; who else is there like me?’”

In the Vedas we find only two paths, one of which is that of *Pravritti*¹, which gives one the pleasures of the next world, and the other is that of *Nivritti*, which secures Knowledge and Freedom. The Demoniacal persons of the first class, *viz.*, the materialists², are

1 *Oj. Vediñ eka pravritti / te dhariti sakāma jyānchi chitta vritti / dusari Vediñ nivritti / to mokshamārga mumukshufichā // Je asura avaidika / pratyakshavādi Chārvāka / tyāñsa tyā dohiñ mārgāñta koni eka / mārga nase // Yathārthatadipikā.*

Dharma artha kāma pravritti / moksha mārga nivrittihi // *Samashloki.*

Kāñ didhaleñ māghauteñ yeila / kiñ na ye heñ pudhila / na pāñtāñ de bhāndavala / murkhu chorā // Taisiyā pravritti nivritti donhiñ / nenijati asuriñ janiñ / āni shauchāteñ svapniñ / nadakhati te // *Jnāneshvari.*

2 *Oj.* They were given the name Charvakas from the name of the supposed founder of the sect, Charvaka. They were also known as Lokayatas, secularists or materialists. They held that the four elements, earth, water, fire and air, were the original principles of all things, and that intelligence was produced from them in the same way as the intoxicating power of liquors was produced by the mixing of certain ingredients. According to this theory, the Soul is nothing apart from the body, its relation to which may be regarded as that of an epiphenomenon. Sense perception is the only source of knowledge, and the only good for man is that enjoyment which the senses are capable of giving. No doubt all pleasure is mixed with pain, but that does not affect the truth that pleasure is the only good. Our business is, as far as possible, to avoid the pain which accompanies pleasure, just as a man in eating fish takes the flesh and avoids the scales and the bones!—*Hindu Ethics by John Mackenzie, M.A.*

acquainted with neither of them (*janâ na vidurâsurâh*), because they have no faith in the Vedas themselves. Therefore, they also do not know purity of both body and mind, as well as rectitude (*na shaucham nâpi châchâro*), which are recommended in the Shastras as the necessary means for gaining those objects. Although the Jnânis, as a rule, having an eye to the welfare of the world (*Lokasangrahamevâpi*), perform disinterested actions prescribed by the Vedas, yet, some of them, who realize all to be Vâsudeva, may be found indifferent¹ about them, as they regard Heaven and Freedom, as well as Purity and Right Conduct, to be nothing but delusion. To make a distinction, therefore, between such Siddhas (perfect men) and Asuras, we are told that there is no Truth (*na satyam² vidyate*), that is, Brahma, in the latter (*teshu*), meaning thereby that their Reason has not realized the Self. There are, however, several among the men of God-like nature too, who have no Knowledge of the Self, but they are at all events pure and virtuous and have faith in religion and God. But the Asuras are devoid³ of all these things. When the Vedas declare that all is indeed Brahma (*Sarvam khalvidam Brahma*) and that all this is Spirit alone (*Purusha evedam sarvam*), they say that the world is (*jagadâhuh*) not Brahma (*asatyam⁴*), and when the

1 Cf. Tyânta koni varnâshrama / tâkuni vedokta dharma / sarvabutifî pâhati Brahma / te shauchâchâra hinahi disati // Mâyâ mâtra pravritti / mâyâcha mokshângahi nivritti / shaucha âchârahi mâyâvritti / heñi itukeñhi nase paramahañsateñ // *Yathârthatdipikâ*.

2 Cf. Mhanoni Bhagavadvâni vadate / kiñ 'na satyam tesu vidyate' / evancha Brahma jyâñchyâ buddhiñta na kale te / shaucha âchârahina asura hâ bhâva // *Yathârthatdipikâ*.

3 Cf. Kimbahunâ ughada / âñgiñ bharuni pâkhânda / nâtipanâcheñ hâda / rovileñ jibhe // *Jñâneeshvari*.

4 Cf. Kiñ jaga navhe Brahma / âni jaga abrahma / jaga asatya mhanati adhama / mhâna je Brahma jaga navhe, te mhanati // *Yathârthatdipikâ*.

Vedas declare that this duality is mere illusion (*Mâyâ mâtramidam dvaitam*), they say it is not dependent (*apratishtham*¹) upon Brahma, but it is a reality. Thus, they deny, in the first place, Brahma² or *Satyam* to be the material cause of the Universe, and by calling it '*anishvaram*' (Godless), they ignore its efficient cause also. Again, when the Shastras maintain that the Universe is produced by the union (*paraspara sambutam*) of Nature and Spirit (*Mama yonirmahadbrahma tasmin garbham dadhâmyaham | sambhavah sarva bhutânâm tato bhavati Bhârata* // *B. G. XIV. 3*), they assert that it is not produced in that way (*aparaspara sambutam*). Their point is that the elements themselves are real and eternal and that the world has no Creator, because they do not see Him. If you ask them 'How are bodies born?', they at once reply 'Lust (union of male and female) is the cause. What else do we see (*kim³ anyat kâmahixitukam*)?' To them, matter, and matter alone, exists in the Universe. They have, therefore, no fear of God and are easily led to commit sins. Taking the materialistic view mentioned above as their base (*etâm drishtimavaśtabhya*⁴), these ruined Souls of small under-

1 Cf. *Ata eva apratistha jaga mhanati | kiñ adhishtâni vivarta aiseñ na mâniti | adhishtâni pratishthita vivarta he mati | tyâñsa nâhiñ, aisa artha* // *Yathârthatdipikâ*.

2 Cf. *Satyam jnânam anantam Brahma—Shruti.*

Aiseñ upâdâna kârana | na mânuni asura gana | nimitta kârana Ishvara Saguna | tohi nâhiñ te mhanati // *Yathârthatdipikâ*.

3 Cf. *Yâ kâraneñ kâmeñ | stri purusha yugmeñ | milati tetha janme | âghaveñ jaga* // *Jnânesvari*.

Te dharmâdika kârana na mâniti | anyatra adrîshtha hi nâhiñcâ mhanati | kâmeñchi karuni jagâchi utpatti | aiseñchi mhanati lokâyatika // *Chitsadânnandalahari*.

4 Cf. *Avalambuni aishâ drishti—Yathârthatdipikâ*.

Pratyaksha mâtreneja pramâna svikârine—Drivedi.

standing (*nashtātmāno'lpa buddhayah*¹), who look only to the present and ignore the future altogether, give themselves to such fierce deeds, as would cause the destruction of the world, and become the curses of their kind (*prabhavantyugrakarmānah*² *kshayāya jagato'hitāh*). The evil³ deeds referred to are such as sowing seeds of dissension in families and kingdoms, fomenting quarrels among friends and relatives, encouraging fighting between masters and servants, and so on. Why do they do all this? Because they entertain unquenchable desires (*kāmamāśhritya dushpuram*) and are full of hypocrisy, pride and passion (*dambha māna*⁴ *madānvitāh*). If you offer them a little, they show that they are independent and do not accept it. But, if there is an opportunity to get more, they do not hesitate to rob you of everything. They always thirst for honour, and if you happen to show the slightest disrespect to them, even unconsciously, they ruin you. They blow their own trumpets⁵. Their

1 Cf. Paraloka sādhanā pāsunī bhrashtati / techi nashtātme jāna sarvārthi—*Ohitsadānandalahari*.

Pratyaksha mātrī jyāñchā nischaya / aishā alpabuddhi jayāñchyā—*Yathārthadipikā*.

2 Cf. Jagāchā hoyā kshaya / aisiū ugra karmeñ kariti nirbhaya—*Yathārthadipikā*.

Jagatani sthitināñ kārara je satya niti ādi teno kshaya karavāne sarvadā tatpara rahe chhe.—*Dvivedi*.

3 Cf. Te jagāche vairi / sarvatra biññā mārāmāri / kariti te kāñ aiseñ? tari / svakāma siddhy rtha mhanato yā shlokīñ // *Yathārthadipikā*.

Parabifisā, paradroha pratāranādi aneka kutila kruratāni jāla vistāranārā.—*Dvivedi*.

* 4 Cf. Thodiyāneñ hoti udāra / paradhaneñ budaviti apāra / karāvayā sarvasva apahāra / nisprihatva svalpa dāviti // Sarvadā maniñ māna / apekshiti sanmāna / kotheñ hotāñ kāñhiñ apamāna / pravartati paraghātiñ // *Yathārthadipikā*.

5 Cf. Āpuleñ kèleñ phokārīti / jagāteñ dhikārīti / dāheñ dishiñ pasarīti / sprihājāla // *Jnānesvari*.

passion goes to such a pitch that they care not for anybody in the world. Through delusion (*mohâdi*), they are persistently attached to worldly objects (*grihitvâ-sadgrâhân*), such as land, wealth, &c., and engage in unholy work (*pravartante'shuchivratâh¹*). If their purpose is to be gained, they will not spare even their own kith and kin. In spite of all this, they are miserable. For, they are engrossed with boundless worry, which does not cease till death is reached (*chintâm aparimeyâm² cha pralayântâm upâshritâh*). Even at the last moment, they are anxious about their wife and children. They believe that the destruction of the body is the destruction of the Self, and therefore, they are anxious to enjoy as much pleasure as they can while they are alive (*kâmopabhoga pîramâ*). They feel sure that this is the only aim of life (*etâvaditi nishchitâh³*) and nothing else. Those who have faith in religion are always happy,

1 *Of.* Je padârtha asata / âgraha tyâncya thâñcâ atyanta / mohefi karuni ashuchi vrata / te âgraha dharuni pravartati // Jo apekshita asat padârtha / dhana bhumi ityâdi tadartha / tochi mânoni purushârtha / sakhâ bâpahi mâriti // *Yathârthatadi-pikâ*.

2 *Of.* Aisi pralaya paryanta / te chintâ nhanâvi pralayânta / tyâ chinteché âshrita / âpana nâhiñsecha houñ kiñ he talamala ye riti // Tari joñ asoñ jivanta / bhoga bhoguñ toñ paryanta / hñchi phala jivitvâcheñ nischita / aise kâmopabhoga parama te // *Yathârthatadi-pikâ*.

Taisi chintâ apâra / vâdhaviti nirantara / dithi suni asâra / vishayâdika // *Jnânesvari*.

Pralaya shabdeñ jâna marana / tochi anta chintechâ ase purna / maranakâliñhi striputrâdi jana / vartata kaisena chintâ kari // *Chitsadd-nandalahari*.

3 *Of.* Chaitanya vishihtah kâyah purushah kâma evaikah purushârtha iti—*Bârhaspatya Sutra*.

Mâtra kâmopabhoga jene te sarva purushârthanuñ kendra mâne chhe, te kâmopabhoga etale kâmya je bhogavavâñ padârtha tenû upabhoga mâté evi chintâmâ te bhatake chhe. Ataluñja nahi pâna âvâ temanâ siddhântane âchâra vinâ anya vâta khari nathi evo temano nischaya pana hoyâ chhe.—*Divedi*.

because, by the pious deeds they do, they entertain hopes of going to heaven. These Asuras are fast tethered by a hundred thongs of hope (*âshâpâshashatair buddhâh*), which drags them from place to place and forces them to do foolish acts, just as the juggler causes his silly monkeys to do for the amusement of the people. They are, thus, slaves not only to their desires, but also to their anger (*kâmakrodha parâyanâh*), because, when the desires are not fulfilled, anger is sure to step in without any invitation. For the gratification of their desires, they strive to amass immense wealth by unlawful means (*iñante kâmabhogârtham anyâyenârtha¹ sanchayân*). They purchase it even at the cost of the lives of their father and mother. They say 'This I have gained to-day (*idamadya² mayâ labdham*); such and such wish of my heart shall have its fill (*imam prâpsyé manoratham*); this is mine already (*idamasti*); and this wealth also shall again be mine (*idamapi³ me bhavishyati punardhanam*). I have slain this enemy (*asau⁴ mayâ hatah shatruh*) and those others soon shall share his fate (*hanishye châparâñapi*); I am the Lord, I am the enjoyer, I am perfect, powerful, happy (*Ishvaro'ham aham⁵ bhogi*

1 Cf. Paraprâna ghâteñi / melaviti vitteñi.—*Jnâneshvâri*.

2 Cf. Heñi âji prâpta jâleñi mâteneñi / âni pâvatachi âheñ amukiyâ manorathâteñi / heñi itakeñi âhe âyateñi / ânikahi dhana maja milela // *Yathârthatdipikâ*.

3 Cf. Heñi jetuleñi ase jodaleñi / teyâcheni bhândavaleñi / lâbhâ gheina uraleñi / charâchara // *Jnâneshvâri*.

4 Cf. Myâñi hâ eka mârilâ vairi / ânikâsahi mârina yâ upari / 'mi Ishvara' 'samartha' aisi vaikhari / bolati sâmarthyâchyâ atishayeñi // *Yathârthatdipikâ*.

5 Cf. Huñja Ishvara arthât mahoto samartha samriddhivâna chhuñi, vividha bhogano bhogavanâra bhogi chhuñi. Siddha arthât koipana kâryamâñi nishphala na thanâra evo pârangata chhuñi, balavâna chhuñi, ne sarvathâ sukhi chhuñi.—*Dvivedi*.

siddho'ham balavân sukhi); I am rich and well-born (*âdhyo'bhijanavânasmi*¹); who else is there to match with me (*ko'nyo'sti sadrîsho mayâ*)? It would be absurd² to suppose that the expression ‘*Ishvaro'ham*’ (I am the Lord) refers to the Vedantists, in the face of such statements as ‘*Kshetrajnam châpi Mâm viddhi*’—B. G. XIII. 3 (understand Me as the Field-knower) and ‘*Mamaivâñsho*’—B. G. XV. 7 (a portion of Mine own Self) made in the Gitâ itself. Even the Shruti says that he who worships God, thinking Him as one and himself as another, is not wise, but he is like a house-dog of the Gods (*Atha yo'nyâm devatâm upâste, &c.*). So far, about the Asuras who have no faith in the Vedas. In the next half verse and the two succeeding verses, Shri Krishna speaks³ of the Asuras, who perform the actions prescribed by the Vedas only in name.

यश्ये दास्यामि मोदिष्य इत्यक्षानविमोहिताः ॥ १५ ॥
 अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
 प्रसकाः कामभोगेषु पतंति नरकेऽशुचौ ॥ १६ ॥
 आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
 यजंते नामयक्षैस्ते दंभेनाविधिपूर्वकम् ॥ १७ ॥

“I will sacrifice, I will give aims, I will rejoice. Thus they prate deluded by ignorance. Distracted by

1 *Of.* Mi âdhyâ dhanavanta / âni mi kulavanta / micha thora atyanta / maya sârikhâ kona ase ? // Aisiyâ purvârdha paryanta / je avaidika Chârvâka asura atyanta / te varnuni ; âtâñ uttarârdhâpâsuni Bhagavanta / vedâshrita asura varnito // *Yathârthatadipikâ.*

2 *Of.* Prastutî ‘*Ishvaroham*’ yâ vachaniî / asurâñita lekhile Vedânti mhanoni / te bolati yâ varuni / âniti aprâmânya Gitesa // Gitâcha ‘*Jive-shvara* / eka’ mbanoni bole tadanusâra / je bhajati tyâñsa jari mhane asura / tari te Gitesa prâmânya maga kaiñchefi ? // *Yathârthatadipikâ.*

3 *Of.* Aisiyâ purvârdha paryanta / je avaidika Chârvâka asura atyanta / te varnuni âtâñ uttarârdhâpâsuni Bhagavanta / vedâshrita asura varnito // *Yathârthatadipikâ.*

numerous thoughts, surrounded by the net of delusion, addicted to the gratification of desire, they fall down into a foul hell. Self-glorifying, void of humility, full of the pride of wealth and honour, they perform lip-sacrifices for ostentation, against the prescribed rules.”

The religious hypocrites, who look to mere form and not the spirit of the things mentioned in the Vedas, say ‘Kill for sacrifice, cast largesse and be merry’ (*yakshye¹ dâsyâmi modishye*). They perform sacrifices without² faith and without observing the scriptural ordinance. They do not make gifts to the poor and the deserving, but they are liberal³ to parasites, musicians, songstresses and such other people, in whose company they rejoice. The prattle of these men deluded by ignorance (*ityajnâna vimohitâh⁴*) resembles that of men suffering from high fever. They are bewildered by countless thoughts (*aneka chitta⁵ vibhrântâ*) regarding sensual pleasures. They are caught fast in the net of World-illusion (*moha-jâla samâvritâh*) like fish in that of the fisherman. They are extremely attached to the enjoyment of objects of

1 Cf. Mi k'rina yajana / mi deina dhana / mi santoshi karina jana / aise ajnâneñi mohile // *Yathârthadipikâ*.

2 Cf. Kemake karma mâtraruñ tattve shraddhâ chhe, teja temanâmâñ hoi shakati nathi.—*Dvivedi*.

3 Cf. Mâteñi gâti vâniti / nâcheñi nateñi rizaviti / teyâñi deina mâtgati / te te vastu // Mâjirâñi anna pâni / pramadâchâñi alinganiñi / hoina miñ tribhuvaniñ / ânandakaru // *Jnânesvari*.

Nritya gita vâdyâdi ramatonâ sukhânandârthe dâna âpavânâñ te pana huñ âpisha, ane ema sarva prakâre ânanda pâmisha evuñ mâruñ sâmarthyâ chhe.—*Dvivedi*.

4 Cf. Jvarâcheni âtopeñi / rogi bhalataiseñ jalpe / chañvalita sankalpeñ / jâna taiseñ // *Jnânesvari*.

5 Cf. Aneka vishavâñchyâ tî ãiñ chitta / jyâ yâjnikâcheñi bhrânta / mohâchyâ jâliyâñta âvrita / jâliyâ madhyeñ matsya jaisâ // *Yathârthadipikâ*.

desire (*prasaktâh¹ kâmabhogeshu*). Thus, they ultimately fall down into impure hell (*patanti² narake' shuchau*), where they have to suffer great tortures as the just penalty for their heinous crimes. One would naturally ask³, 'Why should those who obey the injunctions of the Vedas go to hell?' The reply is that they are honoured only by themselves (*âtmâsambhâvitâh⁴*), i. e., they do not actually obey them. Such men, says Bacon, are 'the scorn of wise men, the admiration of fools, the idols of parasites, and the slaves of their own vaunts'. Dead-drunken with the wine of wealth and the honour they receive for it (*dhanamâna⁵ madânvitâh*), they are proud and stubborn (*stabdhâ⁶*), like the pillars of iron firmly fixed in the ground, and would never bend down even before their father or teacher. What respect, then, can others expect from them? It is true that they perform sacrifices

1 Cf. Kâmabhogiñ âsakta / atyanta te mhanâve prasakta / te yajunihi vedokta / amangala narakiñcha padati // *Yathârthatadipikâ*.

2 Cf. Asipatravana kumbhipâka / tapta taila shula aneka / kimbahunâ ashuchi hoti naraka / kutsita dekha vaitaranyâdi // *Chitsadânandalahari*.

Ashuchi etale atyanta ashuddha rauravâdi narakane vishe pade chhe.—
Dvivedi.

3 Cf. Nâ ho tehi vaidikeñ karmeñ âcharati / yâga dânamâdikeñ karitâtî / tari kvishi tayâñ naraka prâpti / teñ Shripati sângâveñ // *Chitsadânandalahari*.

4 Cf. Âpanachi âpanâñteñ sambhâviti / mhanaje âpanachi âpanâñteñ puji / kiñ âpanâsa âpana dâviti / puja karuni shreshthatveñ // *Yathârthatadipikâ*.

5 Cf. Ata eva stabdha atyanta / khunta khairâchâ lavenâ nischita / taise namra kadhi navhati garvita / yukta dhanamâna madeñ karuni // *Yathârthatadipikâ*.

Abo te dhanamâna madânvita / dhanâ nimitta mâna ase hota / evam garvashtha sadodita / âpule thâiñ pujyatâ mânitî // Tiye pujyate karuni mada hotu / guru pitarâteñ hi na mânitu / guru pitareñ jethefî nicha dekhatu / itarâñchi mâtû tetheñ kâya // *Chitsadânandalahari*.

6 Cf. Maga lavoñ nenati kaise / âtiñva lohakhâmba jaise—*Jñânesvari*.

(*yajante*), but they are sacrifices only in name (*nāmaya-jnaih*¹), because they are done for show alone (*dambhena*) and with no regard for ordinance (*avidhipurvakam*²). They have no faith³ in what they do and, therefore, their actions are useless. They go through the ceremonies somehow, without making proper Kunda or space for consecrated fire, decent bower, holy decorations, necessary gifts to Brahmanas, etc., in order that they may be called Yâjnika (sacrificers) and offered money and respect, but their end is miserable. In the next three verses, we are told that of all the men of Demoniacal nature, the fate⁴ of those who hate the Lovers of God is the worst.

अहंकारं बलं दर्पे कामं क्रोधं च संश्लिताः ।
मामात्मपरदेहेषु प्रद्विषंतोऽभ्यसूयकाः ॥ १८ ॥
तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्तमशुभानासुरीष्वेव योनिषु ॥ १९ ॥
आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कैतेय ततो यांत्यधमां गतिम् ॥ २० ॥

“Indulging in egoism, brute force, arrogance, lust and anger, these calumniators hate Me in the bodies in which the Self has been realized to be the

1 Cf. Nâma mâtrea yajnâcheñ kariti / vidhi tâkuni bhalatase yajiti / yajna kele mhanuni dâviti / dambha mâtrea // *Yathârthatdipikâ*.

Athavâ âpanâsi somayâjî mhanâveñ / kâñ yâjnika somapâ agnihotri nâmâ padâveñ / aisiyâ nâmâ mâtrefchi gauraveñ / ârambhavi baraveñ yâgâdika // *Chitsadânandalahari*.

2 Cf. Nâ kundeñ mandapa veli / kâñ uchita sâdhana samriddhi / âni teyâusi chi tavañ vidhi / danda chi kira // Devâñ brâhmañâcheni nâveñ / teute vârena hiñ nohâve / aiscñ tetha deyâveñ / lâgaila kavanâñ // *Jnâneeshvari*.

3 Cf. Pari shraddhekarunîyâ na yajiti / mhanuni yajnâcheñ phala na pavati—*Chitsadânandalahari*.

4 Jyâñsa âtmanisbtâñchâ dvesha atyanta / tyâñchyâ durgatisa nâhiñ anta / tyâ asurajanâñsa Bhagavanta / varnito yâ shlokiñ // *Yathârthatdipikâ*.

essence (of everything). These haters, cruel, vilest of men and unholy, I ever throw down into demoniac wombs alone in the worlds. Coming into demoniac womb, deluded birth by birth, never reaching Me, they, O Kaunteya (Son of Kunti)!, ultimately sink into the lowest depths."

The Asuras described here are given over to (*sañshritâh*) Egoism (*ahankâra*) or vanity, brute force (*balam*), which is ready to attack any body even without cause, arrogance (*darpam*) or proud disdain of others, inordinate desire (*kâmam*) of enjoying pleasures, and violent anger (*krodham*) or a strong passion excited by the non-fulfilment of wishes. These blasphemers (*abhyasuyakâh¹*) of the Lovers of God, who accuse them falsely, hate the Personal God (*Mâm pradvishanto*) in the bodies (*deheshu*) in which the Self (*Âtmâ*) has been realized to be the essence (*para²*) of all that is seen. The meaning³ of this in plain language is that, when these men of Demonic nature hate the Wise Lovers who realize the Self (*Âtmâ*) to be the real essence (*para or param*) of the Universe, just as gold

1 Cf. *Dosha lávaneñ nasoni / te mhanâvi asuyâ mhanoni / 'abhyasuyakâh' yâ padeñ karuni / je asuyâ karanâra te mhanâve // Jnâniyânchi asuyâ kariti / te prasiddha ; tyânchi asuyâ ye riti / 'hâ Brahma kaisâ ho ?' mhanati / 'jo khâto, âni hâgato' // Yathârthatdipikâ.*

As to those who offend God and His apostle, God shall curse them in this world and in the next and He hath prepared for them a shameful punishment. And they who shall injure the true believers of either sex, without their deserving it, shall surely bear the guilt of calumny and a manifest injustice.—*Al Koran, Chap. XXXIII.*

2 Cf. *Aksharam Brahma paramam—B. G. VIII. 3.*

3 Cf. *Je asura ye riti / te Mâzâ dvesha kariti / kiñj jyâ dehîñi âtmâ Mi Jagatpati / tyâ dehâchâ kariti dvesha // Âtmâcha para mhanaje parama / jyâ dehîñi, te âtmapara deha uttama / tyâ dehâche thâiñi te adhama / asurajana dvesha kariti // To sarvagata âtmapara / tarangâñita para jaisâ sâgara / kiñj para alankâriñ nirvikâra / suvarna jaiseñi // Yathârthatdipikâ.*

is that of an ornament or clay of an earthen vessel, and revere the phenomena which appear as the forms of the Personal God, He considers that they hate Himself, because¹ both the Reason, by means of which this unique experience is enjoyed in the body, and the body itself are His—nay, they are Himself. This is not, however, possible in the case of the Nirgunopâsakas, because the Impersonal Brahma they worship knows² neither love nor hatred. Even in Shri Bhâgavata³, Shukâchârya tells Parikshiti that these malicious men, intoxicated by the pride of wealth, honour, etc., hate the Lovers of God, along with God Himself. The words ‘âtmapara dehesu’ can also be construed as ‘in their own bodies and in those of others’, meaning thereby that there is trouble to oneself in sacrifices and to the animals killed for them, but the punishment of eternal hell without any hope of ever attaining to God, said to be inflicted on the culprits, would, in that case, be quite out⁴ of proportion to the fault. For, when the murderer of even one’s father or mother gets an opportunity of obtaining Freedom, it would be unjust to condemn a killer of mere animals, for the purpose of sacrifice, to

1 Cf. Kiñ âtmâ para jyâ jyâ shaririñ / tyâ dehiñ buddhi âtmâ d-khe charâchariñ / teñi charâchara Mi saguna yâ pari / anubhaveñi bhaje buddhi te // Te buddhi âni teñi sharira / svayeñi Micha Sarveshvara / mbanuni te durjana asura / dvesha Mâzâ kariti Deva mhane // *Yathârthatdipikâ*.

2 Cf. Jaiseñ nirgunâsa na kale bhajana / taisâ dveshahi nakale, jo kariti durjana / bhajanaphala nedî Bhavabhanjana / taise nedî phalahi nirguna dveshâcheñi // *Yathârthatdipikâ*.

3 Cf. Shriyâ vibhutvâbhijanena vidyayâ tyâgena rupena balena karmâñi / jâtasmayenâudhadhiyah sahshvarânu sato'va manyanti Hari priyân khalâb //

4 Cf. Tari aparâdhânurupa danda / yetheñi pâpa thodeñi, danda udanda / asura yonicha akhanda / âni Bhagavatprâpti na ghade kadâpi // Jyâ dehiñ âtmapara / kalalâ chidâtmâ parâtpara / je deha Bhagavadbhaktisa tatpara / dvesheñi tyânchyâ itakeñhi ghadoñ shake // *Yathârthatdipikâ*.

perpetual darkness. But it would not at all be unreasonable to impose such severe punishment upon those who show hatred towards the Lovers of God, that is, God Himself. These spiteful (*tân dvishatah*), merciless (*krurân*), meanest of men (*narâdh imân*) and unholy beings (*ashubhân*), God continually hurls down (*kshipâ-myajasram*) to these worlds (*sañsâreshu*), that is, to the paths of life and death, in Demoniac wombs alone (*âsurishveva yonishu*). The Demoniac¹ wombs are the bodies of the Daityas, Dânavas, Râkshasas, Devils, &c., as well as of lions, tigers, serpents, scorpions, &c. There are other² people too, who take birth in Demoniac wombs on account of their wicked actions, but, if they, through good luck, secure again virtuous company, they are sure to obtain superior goals through the Grace of God. As regards the haters of the Lovers of God, however, born thus in Demoniac wombs (*âsurim yonimâpannâ³*), all beguiled from birth to birth (*mudhâ janmani janmani*) without ever reaching God (*Mâm aprâpyaiva⁴*), that is, without realizing the Self, they ultimately go down to

1 Cf. Daitya, dânavâ, râkshasa / bhuta preta pîshâcha yâ dehâñisa âsuri yoni mhanâveñ ſc.—Yathârthadipikâ.

Agâ ! ati krura jyâ âsuri yoni / vyâghra sarpa siñha vrischikâdi dâruni—*Chitsadânandalahari*.

2 Cf. Agâ ! karmâuurupa âsura yoni / yâ vegale je itara, te pâvoni / punhâ satsangeñ karuni / sadgati pâvati Mâziyâ prasâdeñ // Parantu je Bhaktadrohi / Ârjunâ ! tyâncchâ kadâpihi / uddhâra homârachi nâhiñ / aiseñ mhanatase yâ shlokiñ // *Yathârthadipikâ*.

3 Cf. Atâñ hi je Mâze bhakta asati / tayânchyâ bridayiñ nânde sarvârthiñ / aisiyâ bhaktinchâ droha kariti / narakâ jâti yayâstava // *Chitsadânandalahari*.

4 Cf. âsuri yonine pâmelâ mudhaloka janmojanma Mane pâmyâ vinâ arthât Huñ sarvathâ sarvadâ temanâ rupa chhatâñ Mane—Brahmane—olakhyavinâ—anubhavyâvinâ—janmojauma teni te âsuri yonimâja razale ohhe,—*Dvivedi*.

the vilest state (*tato yântyadhamâm¹ gatim*). Theirs is the worst of fates, for, from that state of complete darkness there is no hope of return. The force of the word 'eva' in '*âsurishveva yonishu*' is that, at the time of the dissolution of the Universe, they remain in Brahma with their vehicles and are born with them again in Demoniac wombs at its creation. This process continues for ever and ever. If they, however, repent for their crime and surrender themselves to the Lover whom they happen to offend, just as Mambâji of Chinchavada did after he had offered the greatest insults to the Saint Tukârâma, their sins are wiped off. In the next two verses, Shri Krishna describes the seed of the evil qualities, which cause men to become Asuras.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेत ब्रयं त्यजेत् ॥ २१ ॥
पतौर्बिंशुकः कौतेय तमोद्वारैख्यभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥

"Three-fold is this gate of hell—destructive of the Self—Desire, Anger and likewise Avarice; therefore, one should abandon these three. The man who is released from these three gates of darkness, O Kaunteya (Son of Kunti) !, does his own welfare and then reaches the highest goal."

The Blessed Lord says here that triple are the doors of hell by which men pass to ruin (*trividham² narakasya dvâram nâshanamâtmanah*)—the door of Desire (*kâmah*),

1 Cf. Udanda durgati asati / tyâ sarvâñta adhama gati / mhanaje tyâ durgati pâsunî kouî na phirati / pâvati tayâ andhatamâtene || Yathârtha-dipikâ.

2 Cf. Agâ! heñ narakâcheñ dvâra / trividha mhanaje triprakâra / kâma, krodha, lobha he tini vikâra / bija âsuri srishticheñ // Heñ narakâcheñ dvâra mhanoni / 'idam' shabdeñ karuni / jeñ jeñ prastutiñ boliloñ mhane yâvaruni / âsuri sampatticha dvâra narakâcheñ // Tyâsa mula sâṅge

the door of Anger (*kroddhah*) and the door of Avarice (*lobhah*). The meaning of this is that these three emotions of the mind are the seed of the Âsuric world (*idam*), from which originate hypocrisy, arrogance, pride, &c., which lead to hell. They are themselves, thus, the ways to hell, and on that account, this triad must be shunned (*tasmād etattrayam tyajet*¹). He who shall turn aside from entering all these three gates of darkness (*etairvimuktah tamo² dvārai stribhir narah*), that is, abandon desire, anger and avarice, which are also the entrance of the course of worldly life (*tamah* or *sañṣāra*), works out his own salvation (*ācharatyātmanah³ shreyah*) by studying the Shastras and by keeping the company of Saints, and then attains the Supreme Goal (*tato yāti parām gatim*) or Freedom. Now, a

Shrivallabha / kāma krodhā lobha / tyācha muleū mada, abhimāna dambha / ityādi // *Yathārthadipikā*.

Yayāū kāma krodhāñ lobhāñ / mājī jiveñ jo hoye ubhā / to niraya-purichi sabhā / pātalā jāna // *Jnāneshvari*.

Tari heñ trividha triprakāra jāna / naraka prāpticheñ dvāra heñ sādhana / sarva âsuricheñ mula smapurna / aseñ heñ nāshana ātmayācheñ // *Ohitsadānandalahari*.

1 Cf. Mhanauni pudutiñ Kiriti / he kāmādi dosha triputi / tyajāvi gā vokhati / ḍaghavāñ vikhi // *Jnāneshvari*.

2 Cf. Jo tamoguna sañṣāra / tyācheñhi jeñ praveshadvāra / te hechi triprakāra / sute yāñpāsunī tochi pāve muktiteñ // *Yathārthadipikā*.

Tari he je kāma krodhā lobha jāna / he tighe je narakācheñ dvāra sādhanāteñhi karuna / tibñ karuni vimukta hoila jāna purna / yayāñhuna virahita // *Ohitsadānandalahari*.

E pana jo tyajāya to âsuri sampattithi ati vidura.rahevāya ane moksha anubhavāya.—*Dvivedi*.

3 Cf. Taisā kāmādikīñ tighiñ / sāndillā sukhā pāve jagiñ / sangu lāhe moksha mārgiñ / sajanāchāñ // Maga sataangeñ prabaleñ / satshāstrācheni baleñ / janma mrityuchiñ nīmāleñ / nistare rāneñ // *Jnāneshvari*.

Maga to āpuleñ shreyah sādhana / vedabodhita ācharela gā sampurna / purviñ kāmādi pratibandheñ karuna / shreya heñ jāna nācharatu // *Ohitsadānandalahari*.

question¹ arises, viz., How can Desire be said to be the way to hell, when the Vedas themselves say that those, who perform the Jyotishtoma (a Soma sacrifice considered as the typical form of a whole class of sacrificial ceremonies) with the desire of going to heaven, do obtain a seat in heaven? In the next two verses, Shri Krishna answers this question, and teaches Arjuna what his attitude in general should be towards the Shastras.

यः शास्त्रविधिमुत्सूज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

इति श्रीमद्भगवद्गीतासूपूर्णिषत्यु ब्रह्मविद्यार्थं योगशास्त्रे श्रीकृष्णार्जुनसंवादे

दैवासुरसंपद्विभागयोगो नाम षोडशोऽध्यायः ॥ १६ ॥

“He, who, having cast aside Scripture ordinances, acts under the impulse of desire, does not gain perfection, nor joy, nor the highest goal. Therefore, let the Scriptures be your authority in determining what should be done or left undone. Knowing what is declared by the ordinances of the Scriptures, you ought to perform action in this world. Thus ends the Sixteenth Chapter, entitled ‘The Yoga of the Division between the God-like and the Demonic endowments’, in the dialogue between Shri Krishna and Arjuna on the Yoga Philosophy of the Knowledge of the Eternal in the glorious Upanishads of the Bhagavad-Gitâ.”

We are told here² that those who perform sacrifice according to holy ordinance, certainly get the fruit for

1 *OJ. ‘Jyotishtoma svarga kâma / yajitâñ pâve svargadhâma’ / aiseñ
bolati nigama / tari kâma kaiseñ dvâra narakâcheñ? // Yathârthatadipikâ.*

2 *OJ. Aiseñ sandehâcheñ sthala / tari to shâstroktâ kâma, tyâcheñ teñ
phala / ashâstra kâma amangala / aiseñ bolatase yâ shlokiñ // Yathârthatadipikâ.*

which they strive. But he, who scorns the ordinances of the Scriptures (*yah shâstravidhimutsrijya¹*) given in the form of ‘*Vidhi Nishedha*’ (rules for practice and prohibitive rules) and follows the promptings of desire (*vartate kâmakâratah²*), that is, acts as bid by his desires, secures neither success (*na sa siddhimavâpnoti³*) in the foolish attempts he makes for his future good, nor happiness (*na sukham*) in this world, still less Freedom, which is the Supreme Goal (*na parâm gatim*) of Human Life. Arjuna is, therefore, advised to hold the Shastras as authority (*tasmâchchhâstram pramânante⁴*) in deciding what ought to be done or what ought not to be done (*kâryâkârya⁵ vyavasthitau*). The Shastras, for instance, order that he who wishes to go to heaven should

1 Cf. Na dbarichi vidhichi bhida / na karichi âpuli châda / vâdhavitu gelâ koda / indriyâcheñi // *Jnânesvari*.

Shâstranâñ vidhivâkyo—shreyaskâme jyotishtoma karavo, kalafija bhakshana na karavuñ evâñ—amuka karavuñ na karavuñ evâ vidhi nishedha rupa âjnâo, temanc tyajine. &c.—*Dvivedi*.

2 Cf. Ashraddhe karuni shâstra vidhiteñi / kâma lobheñi karuni tâki sarvârthi / âpule ichchhe karuniyâñ varta viti / vibita karmâteñ tâkoniyâñ // *Chitsadânnandalahari*.

Kâmâchâra etale svachchhanda vichârathi vartavâmâñ.—*Dvivedi*.

3 Cf. Jo shâstra vidhi sodi / âni varte dharuni kâmabhogâchi godi / to svargasiddhi na pâve he goshti thodi / to yâ lokiñ hi sukha pâvenâ // Jyâsa nâhiñta loka doni / to moksha pâvenâ, mhanoni / sânganeñchi nalage yâ varuni / pari sângatoñ kiñi moksha hi to pâvenâ // *Yathârthatdipikâ*.

Evam paratra na svargu / ihika nâ vishayabhogu / tetha keutâ prasangu / mokshâchâ to // *Jnânesvari*.

Nâ to ahika sukha na pave jâna / tetheñ paragati svarga pâvela kothuna / athavâ moksha hi na pave gâ purna / ati hina pâparupa to // *Chitsadânnandalahari*.

4 Cf. Shâstra inhanaila sândâveñi / teñ râjyahi trina mânâveñi / jeñ ghevavi teñi na mânâveñi / vishahi viruñ // *Jnânesvari*

5 Cf. Jeñ karuñ ye, teñ kârya / jeñ karuñ naye teñ akârya / prâpta hotâñ yâ dohîñchâ nirnaya / shâstracha pramâna tujalâgiñ // Tyâ kârya akâryâcheñi vidhâna / shâstriñ bolileñ ase tyâcheñi jnâna / sampâdoni pâvoni samâdhâna / karma karâvayâ hoshila yogya yâ lokiñ // Shâstroktâ riti

perform the optional (*Sakâma*) duties in addition to the necessary ones (*Nitya naimittika*), but that one, who is anxious to have Knowledge and Freedom, must avoid optional work altogether and perform only the necessary duties disinterestedly and offer them as sacrifice to God. When Arjuna knows, thus, what the Scriptures ordain (*jñâtvâ shâstra vidhânoktam*), he is told that he would be fit to do action here (*karma kartumihârhasi*).

In short, the one great lesson we have to learn from this Chapter is that we must be *Bhaktas* (Lovers of God), i.e., have Faith in God and His Word, if we wish to have true happiness, for, even those who worship Him with worldly motives (*Ârta*), are soon disgusted of sense-objects and become candidates for Knowledge (*Jijnâsu*). Men of God-like nature, who alone can be Bhaktas, are, therefore, said to be born for liberation (*Vimokshâya*). When Arjuna saw that he himself possessed some of the qualities of men of Demoniacal nature and was disheartened, the Blessed Lord asked him not to grieve (*Mâ shuchah*) and assured him that he was born of Divine nature (*Sampadam Daivim abhijâto'si*), as he had Faith in Him and the Vedas. Men of Demoniacal nature, however, do not possess such Faith and are, therefore, said to be born for bondage (*Nibandhâya*). This is true not only in the case of individuals, but also in that of nations, as may be seen from the importance attached by Cicero, to Faith in God and Religion in the passage² translated thus:—

sakâma / pâvale svargâkhyâ dhâma / shâstroktâ ritîcha nishkâma / moksha
pâvati || *Yathârthatdipikâ*

1 *Oe. Kshipram bhavati dharmâtma—B. G. IX. 31.*

2 *Oe. Quam volumus, licet, patres conscripti, nos amemus, tamen nec numero Hispanos, nec robore Gallos, nec caliditate Paenos, nec artibus Graecos, nec denique hoc ipso hujus gentis et terrae domestico nativoque*

"Let us be as partial to ourselves as we will, Conscript Fathers, yet it is true that we have neither exceeded the Spaniards in number, nor the Gauls in strength, nor the Carthaginians in cunning, nor the Greeks in art, nor, finally, the Latins and Italians, of this nation and land, in the special and native sense; but we *have* excelled all tribes and nations in piety, in religious principles, and in this peculiar wisdom that we have recognized all things to be ordered and governed by the power and influence of the immortal gods."

Shri Jñāneshvara Mahārāja says¹ that the men of Demoniacial nature, who are materialists, deny that the Universe is the eternal creation of God, that He is its Ruler, that the Vedas decide what is just and what is unjust, and that those who act justly are rewarded with the pleasures of heaven and those who act unjustly are punished with the torments of hell. Of the men born with Demoniacial endowments, even those who call themselves *Yajnikas* (sacrificers), perform sacrifices (*Yajante*) only in name (*Nâma yajnaiste*) for show, and not in piety of faith (*Dambhendâvidhipurvakam—XVI. 17*), wasting what they call their gifts (*Dâsyâmi*) upon the members² of their own family or upon undeserving persons who stoop to their lust, and thus naturally fall down into a foul hell (*palanti narake'shuchau—XVI. 16*). The sacrifices (*Yajnah*) of the men of God-like nature are done in sincerity of faith and in full conformity with the

sensu Italos ipsos et Latinos, sed pietate, ac religione, atque hac una sapientia, quod deorum immortalium numine omnia regi, gubernarique perspeximus, omnes gentes nationes iuc superavimus.—*Ov. De Har. Resp. 2.*

1 *Oj. Tari vishva hâ an idh thâvo / etha niyantâ Ishvaru Râo / châudriye nyayânyâo / nivadi Vedu // Vedeñ anyiyâñi pade / teñ niraya bhogefi dande / sañyayi to suravide / svargiñ jiye // Aisi vishva vevasthâ / anâdi je Pârthi / te mhanati ten vithi / âghaveñ heñ // Jñânessvari.*

2 *Cf. Sripatrâdikâ karaneñ venchitî vitta—Yatharthadîpika.*

scriptural ordinances, and their liberality (*Dānam*¹) too is absolutely unselfish. In their general dealings, they are always ready to pay more than what they can, by any reasonable person, be thought to owe, and to receive less than what can be thought to be due to themselves. It is said in Shri Bhāgavata² that Sattva, Rajas and Tamas are the three qualities of Prakriti, that, endowed with those qualities, the one Supreme Spirit bears the different names of *Hari* (Vishnu), *Virinchi* (Brahmā) and *Hara* (Shiva), as He presides at the functions of preservation, creation and destruction, and that, still, the highest good proceeds from Him (*Vishnu*) that is constituted entirely of the quality of Sattva. The God-like nature, which is formed of Pure Sattva³, is, therefore, to be always welcomed and the Demoniac nature, which is an embodiment of Rajas⁴ and Tamas, is to be entirely avoided⁵. Arjuna understands this and enquires, in the next Chapter, whether the state of those, who are full of Faith but who, instead of worshipping God as enjoined by the Shastras, worship unauthorised beings with their peculiar rites and ceremonies and do fierce penances with Faith but against the Shastras, is Sāttvika, Rājasika or Tāmasika. Shri Krishna, therefore, gives him detailed information on the subject there.

1 Cf. Evancha vitta lobha nasane / heñi phala daivi sampatticheñi—
Yathārthatadipikā.

2 Cf. Sattvam rajastamaiti prakriter gunāstairyuktah parah purusha eka ihāsyā dhatte / sthiityādaye Hari Viranchi Hareti sañjnāḥ shreyāñsi tatra khalu sattvatanor nrinām syuh || 1. 2. 23,

3 Cf. Div etale prakāshavuñ e dhātu uparathi prakāshātma te deva arthāt sattva guna, te sambandhi te daivi. Māte daivi sampatta etale sāttvika vritti.—*Dvivedi*.

4 Cf. Rājasī tāmasī je kriyā jāna / techi he āsuri sampatti purna—
Orhitasdānandalahari.

5 Cf. Ātāñ je āsuri sampattiteñ abhimukha / pāhoñ naye jayāñchēñ mukha—*Yathārthatadipikā*.

CHAPTER XVII

(SAPTADASHO'DHYÂYAH)

SYNOPSIS.—Arjuna finds, at the end of the last Chapter, that very great stress is laid upon the authority of the Shastras and therefore asks, at the beginning of this, information about the state (Nishthâ—XVII. 1) of those worshippers who are full of Faith (Shraddhayânvitâh—XVII. 1) but who cast aside the ordinances of the Scriptures (Shâstravidhimutsrijya—XVII. 1). Faith, which means ‘Pure Sattva or Antahkarana, i.e., the internal organ called heart’, is of three kinds (Trividhâ bhavati shraddhâ—XVII. 2), viz., Sâttvika, Râjasika or Tâmasika, according to the tendencies with which a man is born (Svabhâvajâ—XVII. 2). Pure Sattva seeks the Path of Knowledge and Freedom and Impure or Mishra Sattva, Rajas and Tamas the path which leads to births and deaths (Sattvânurupâ sarvasya shraddhâ bhavati Bhârata—XVII. 3), just as pure water sustains life, and water mixed with poison destroys it. Whatever a man’s Faith is, he is even that (Yo yachchhraddhah sa eva sah—XVII. 3). Possessors of Pure Sattva worship Nirguna or Saguna Brahma and obtain Nirguna or Saguna Mukti. People who possess Mishra Sattva worship the Gods (Yajante sâttvikâ devân—XVII. 4), the Râjasika the gnomes and giants

(*Yaksha rakshânsi râjasâh—XVII. 4*) and the Tâmasika, departed Souls and goblin hosts (*Pretân bhutaganâñshcha—XVII. 4*), and, after death, go to their several objects of worship (*Yânti devavrata devân &c.—B. G. IX. 25*). But those, who practise fierce penances against the orders of the Shastras (*Ashâstra vihitam ghoram tapyante ye tapo janâh—XVII. 5*) and torment the Individual Soul within the body (*Mâンchaivântah sharirastham—XVII. 6*), in spite of their foolish faith, go to hell, like men of Demoniacial nature. After answering the question of Arjuna in this way, Shri Krishna gives the Sâttvika, Râjasika and Tâmasika kinds of foods, sacrifices, penances and gifts (*Âhârastvapi sarvasya trividho bhavati priyah | yajnastapastathâ dânam teshâm bhedamimam shrinu—XVII. 7*) with this object, that all the Sâttvika things may be followed faithfully and the rest avoided altogether. The threefold penance of body, speech and mind (*Shâriram, vângmayam and mânasam*) given in this Chapter deserves special attention, as it is absolutely necessary for spiritual advancement. The defects in Sâttvika actions are cured by the pronunciation of the triple Name of God (*Om tat sat—XVII. 23*), because it is that by which the Brahmanas and the Vedas and sacrifices were created in olden times (*Brâhmanâstena vedâshcha yajnâshcha vihitâh purâ—XVII. 23*). But, whatsoever is wrought without faith—oblation, gift, penance or other deed (*Ashrad-dhayâ hutam dattam tapastaptam kritancha yat—XVII. 28*)—is called ‘Asat’ (bad) and it is

*nought both after death and here (Na cha tat
pretya no iha—XVII. 28).*

O Beloved Lord !, how paradoxical it is that Thou, Who art a Paragon of Forgiveness and a Fountain of Mercy, shouldst not be able to put up with the least insult offered to Thy Lovers and shouldst condemn the offenders to eternal darkness ! Thou whisperest 'I serve as I am served'. O Mighty Ocean of all virtues !, a drop of Thy Water is more than sufficient to form what is called God-like Nature. O Shri Krishna !, a touch of the philosopher's stone of Thy Grace has the power, we know, to convert in a moment the worst Demonical nature into the best God-like one. Why should we, then, worry ourselves about these natures, leaving the silent worship of Thy Holy Feet, which wards off all evil and secures the highest bliss ? For, although Thou art ever immersed in bliss, yet our enjoyment of it, through Thy benign favour, is superior to Thine, because we have suffered once the bitter pain of ignorance, whereas Thou hast never forgotten Thyself and canst not, therefore, appreciate the difference except through us. The happiness of one, who has always been in the shade, must certainly be inferior to that of him who goes there for shelter after a long and tiresome walk in the sun. Thy Magnanimity, in this respect, O Merciful Lord !, is indeed beyond comparison. This is all that we can say ! We shall now, with a deep bow, proceed with the Commentary as Thou shalt direct.

In the last verse of the last Chapter, Arjuna is advised to act in conformity with the Shastras. He, therefore, puts this question¹ in the first verse here.

1 Cf. Purvâdhyâyâche shevatîñ / 'tuñ shâstrânurupachi varte gâ !
Kiriti ! ' / aiseñ bolatâñ Arjunâchyâ potiñ / jeñ pusâven teñ pusatase yâ
shlokîñ Arjuna // Yathârthatadipikâ.

अर्जुन उवाच—ये शास्त्रविधिमुत्सृज्य यजंते श्राव्यान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

“ What is verily the state of those, O Krishna ! , who worship full of Faith, casting aside the ordinances of the Scriptures—Sattva, Rajas or Tamas?”

From the last verse of the last Chapter, Arjuna understood¹ that a candidate for Knowledge and Freedom ought to abandon optional (*Sakâma*) work as *Akârya* (what ought not to be done) and do disinterested (*Nishkâma*) duties alone as *Kârya* (what ought to be done) and offer them as sacrifice to the Personal God (*Ishvarârpana*). He also gathered that this was the course adopted by one born with God-like endowments, that is, by one whose state was that of Pure Sattva. This idea he expresses by the word ‘*tu*’ (verily). Now, he wishes to know² the state of those (*teshâm nishthâ*) who are full of Faith (*shraddhayânvitâh*), like men of God-like nature, but who, abandoning, like the Demons, the worship of the God of Gods, enjoined by the Scriptures (*ye shâstravidhim utsrijya*), adore (*yajante*) other beings. He is sure that it is not Pure Sattva. He enquires, therefore, whether it is Impure (*Mishra*)

1 *Of.* Tari nishkâma âni Krishnârpana / heñ moksha sâdhana asâdhnârana / he shraddhâ, he nishthâ shuddha sattva guna / aisâ nipuna mi Tuzyâ prasâdeñi // Parantu sodoni shâstra vidhi / âni ârambhileñ tyâ karmâchi shraddhâ niravadhi / kartavya toñi avidhi / tyânci nishthâ toñi kâya teñi mi neneñi // Tari teñi kâya mishra sattva / kiñ tyâ nishthesa râjasa tâmasatva / heñ toñi kalâveñi maja tattva / aiseñi ekâ akshareñi ‘*tu*’ shabdeñi suchavi // *Yathârthadipikâ.*

2 *Of.* Shâstrâvara shraddhâ asunahi manushya ajnânaneñi chukato, Udâharanârtha, sarvavyâpi Parameshvarâchefî bhajana pujana karâveñi hâ shâstra vidhi soduna devatâncyâcha nâdiñ lâgato (B. G. IX. 23). Tari ashâ purushâchi nishthâ mhanaje avasthâ agara sthiti konati asâ Arjunâchâ prashna âhe.—*Gitârahasya.*

Sattva, Rajas or Tamas. Shri Krishna, therefore, tells¹ him, in the next verse, the three kinds of Faith with which persons are born, but which have, of course, got nothing to do with the path of Freedom.

**श्रीभगवानुवाच—त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥२॥**

“ Threefold is the Faith of mankind ; it is produced from tendencies (of the past life). It is Sâttvika, Râjasika and Tâmasika. Hear of it.”

The reply, which the Master gives to the question of the disciple, is that the Faith of the embodied (*shraddhâ dehinâm*²) is of three kinds (*trividhâ bhavati*). It is the result of the actions done in former births (*sâ svabhâvajâd*³). The meaning of the word ‘*svabhâva*’ is the tendencies with which a man is born and which depend upon the nature of the actions he may have performed in previous lives. As the actions of men are Sâttvika or Râjasika or Tâmasika, so their tendencies and Faith must also be of one of the same three qualities. These three Faiths Arjuna is asked to hear from Him (*tâm shrinu*⁴). As he,

1 *Oj. Âtâñ yâsa uttara / moksha mârgâ vegalechi Sarveshvara / mishra sattvâdi shraddhâbheda itara / yâ shlokiñ bolato Shri Bhagavâna // Yathârthatadipikâ.*

2 *Oj. Bhagavanta bolatâ jâlâ / kiñ trividha shraddhâ hote dehadhâriyâlâ / te svabhâvajâ mhanaje udbhava bolilâ / trividhâusahi sañskârâpâsuni // Yathârthatadipikâ.*

3 *Oj. Tari dehi je kiñ prâni yâñsi / svabhâvajâ shraddhâ hoye paryesîñ / janmântariñ keleñ je karmadharmâsi / shubhâshubhâsi sañskâreñ jâna // Chitsadânandalahari.*

E shraddhâ svabhâvaja etale svabhâvathija thayeli hoyo chhe. ‘Âyuh karma cha vittancha vidyâ nidhanamevacha panchaitâni vilikhante garbhasthasyaiva dehinali’: e vachanamâñ kabelu chhe tema prâgbhaviya punyâpunyâdi sañskâra te svabhâva jânavo. Sva etale je pota teni sâthe thâya chhe te svabhâva.—*Deivedi*.

4 *Oj. Taisiñ jihîñ jihîñ chinhîñ / shraddhechîñ rupeñ tinhîñ / dekhati te vâni / avadhâri pâñ // Jñânesvari*

however, could not understand¹ how Faith, which was nothing but Pure Sattva, could be threefold, Shri Krishna clears the doubt in the next verse.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

"The Faith of all, O Bhārata (Descendant of Bharata)!, conforms itself to the Sattva (Antahkarana or heart). The man consists of his Faith; whatever his Faith, the same is he."

Faith is undoubtedly Pure² Sattva, but like pure water, it takes the quality of the substance that is mixed in it. Just as pure water mixed with sugar becomes sweet, and the same mixed with pepper or quinine becomes pungent or bitter, in the same way, the Pure Sattva or heart of Arjuna becomes pious or God-like in the company of Shri Krishna, and that of Duryodhana becomes wicked or Demoniac by the contact of Shakuni, although both have been the descendants of Bharata. The Faith of Pure³ Sattva, therefore, seeks the path of Knowledge

1 Cf. Parantu shraddhā toñ shuddha sattva vritti | te kaisi mhanāvi trividhā?—*Yathārthatadipikā*.

2 Cf. Shraddhā vritti shuddha sattva / he goshti toñ tattva / parantu jaiseñ tyāsa mishratva / taisi shraddhā te upaje agā! Bhāratā // Bharata vañshaja tuñ Arjuna / Bharata vañshajacha Duryodhana / tuñ Māzyā sangatineñ sajjana / durjana to sangenī Shakunichyā // *Yathārthatadipikā*.

Dusaryā shlokānīta Sattva shabdāchā artha dehasvabhāva, buddhi kīñvā antahkarana asā āhe. Kathopanishadāñta (VI. 7) "Sattva" shabdāchā hā artha ālā āhe.—*Gitārahasya*.

Jaiseñ jivanachi udaka / pari vishiñ hoye māraka / kāñ miriyāñ mājī tikha / uñsiñ goda // *Jñāneśvari*.

Prakāsharupa svabhāva ase jāna / kevala sattvaguna jethēñ pradhāna / āpanchikrita panchamahābhutāñcheñ nirmāna / teñchi antahkarana sattva shabdeñ // *Chitseadāñandalahari*.

3 Cf. Shraddhā sarvāñsa ye riti | mhanoni mhane Jagatpati / kiñ shuddha sattvāchi shraddhā dhari nivritti / pravritti dhari shraddhā rājasa

and Freedom and that of Mishra Sattva, Rajas and Tamas the path which leads to births and deaths. This is the full meaning of the statement made in the first half of the verse, that the Faith of every man depends upon his heart (*sattvânurupâ sarvasya shraddhâ bhavati*). Now, a man is said to assume the form of the object which he worships with his Faith, because Faith is the Pure Sattva in which the Individual Soul lives in the form of a reflection. The Individual Soul, therefore, cannot consist of anything but Faith (*shraddhâmayoyam¹ purusho*), as the reflection of the sun in water must consist of water and nothing else. Thus, whatever is a man's Faith, that is the man himself (*yo yachchhraddhah² sa eva sah*), which means that a man, by thinking always of the object in which he has Faith, assumes its form when he leaves this body. For, it is said in Chapter VIII. 6 that whosoever at the end abandons

tâmasâñchi // Sattvânurupâ shraddhâ bolili / tyâchi tikâ aisi jâli—*Yathârtha-dipikâ*.

1 *Oj.* Hâ purusha shraddhâmaya / jyâchi shraddhâ tochi hoyâ / mâgeñ Gitemadhyeñ nirnaya / jâli aisâ // Yâcheñ aiseñ tattva / kîñ shraddhâ mhanaje shuddha sattva / jyâ sattviñ jivatva / teñ sattvachi shraddhâ // Yâ kâraneñ shraddhâmaya / hâ jivapurusha, aisâ nischaya—*Yathârtha-dipikâ*.

Kemake purusha—jiva chhe te shraddhâmaya chhe, shraddhârupa chhe.—*Dvivedi*.

2 *Oj.* Mhanaje jyâchi shraddhâ jayâ / to turusha pâvato tayâ / kîñ jyâchi shraddhâ teñchi hridayâ / dhyâniñ maniñ disatase // Maga to tadrupa hoto / dehântiñ teñchi rupa to pâvato / jo jyâ devâsa bhajato / tochi âthavato dehântiñ // Athavâ laukika riti / jo padârtha âvade antiñ / tochi sarvadâ smare mati / techi shraddhâ tayâchi // Tyâsi teñcha dehâvasâniñ / prâna nighatâñ âthave mhanoni / to tadrupachi houni / utpanna hoto // *Yathârtha-dipikâ*.

Jaisi shraddhâ taiseñchi svarupa tyâteñ / heñ toñ varma jâna gâ niescha-yâteñ—*Chitsadânanalohari*.

Jeni jevi shraddhâ hoyâ te tevo thâya chhe e niyama chhe. Etale jevâ prakârauñ antahkaranathi jevi vâsanâ purvaka shraddhâ hoyâ tevo te purusha chhe ema samajavuñ.—*Dvivedi*.

the body, thinking upon any form, to that form only he goes (*Yam yam va'pi smaran bhāvam tyajatyante kalevaram tam tamevaiti*), having been used to ponder on it (*Sadā tadbhāva bāhvitah*). Just as we find¹ the water in a tank, as well as the reflection of the vacuum which falls in it, take a circular or quadrangular form according to the shape of the tank, so the Sattva and the reflection of the Individual Soul in it assume the form of the object that is remembered at the time of death. Assuming that, if the Sattva is pure, the Soul worships the God of Gods alone, in the next verse, Shri Krishna speaks of the objects of worship of the Faiths of Impure Sattva, Rajas and Tamas.

यज्ञंते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यज्ञंते तामसा जनाः ॥ ४ ॥

“The Sāttvika worship the Gods; the Rājasika the Yakshas (gnomes) and Rākshasas (giants), and the others, the Tāmasika men worship the Pretas (departed Souls) and the multitudes of Bhutas (spirits).”

By the Sāttvika² are meant here those who possess Impure Sattva (*Mishra Sattva*) only. They worship the Gods (*yajante devān*) such as Indra and others, and when they die they go to the Gods too (*Devān devayajo*

1 Cf. Vartula, chatushkona, jaiseñ sthala / taiseficha tyā madhyeñ jeñ jala / taiseñcha tyā madhyeñ kevala / ākāsha pratibimbateñ // {Dehāvasāñiñ jaisi smṛti / taisicha pāve dehākriti / taisicha paraspareñ sattva prakriti / sattvānurupa pratibimbā // *Yathārthatadipikā*.

2 Cf. Agā! Pārthā! je sāttvika / mishra sattva hounihi koni eka / sakāma svargādi kāmuka / te yajiti yathā shāstra sāttvikāñ devāñteñ // *Yathārthatadipikā*.

Vasu rudrādityādikāñ devāñ lāguna / yajiti jāna sāttvika te—*Chit-sadānandalahari*.

yânti—B. G. VII. 23 and Yânti devavratâ devân—B. G. IX. 25). The Râjasika¹, who worship the Yakshas or gnomes, who are the servants of the Lord of wealth (*Kubera*), and the Râkshasas or giants, take birth among those capricious beings of great power and gifts. The others, who are Tâmasika², worship the Pretas or the departed Souls and the hosts of spirits (*bhuta ganâñshcha*), like Vetâla, by offering animal sacrifices, and ultimately become ghosts themselves (*bhutâni yânti bhutejyâ—B. G. IX. 25*). After describing the three kinds of Faith, Shri Krishna speaks³, in the next two verses, of those men who do severe penances with Faith but against the Shastras.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दंभाहंकारसंयुक्ताः कामरागबलान्विताः ॥५॥
कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवांतःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥६॥

“The men who practise dire penance, never enjoined by the Scriptures, who are full of religious hypocrisy and egoism and of desire, attachment and strength, who are witless and who torment the groups of elements in their bodies and Me also seated within the bodies—know these to be Demoniacal in their resolves.”

Here, we find the case of those men who perform

1 Cf. Añi je kiñ yaksha kuberâñ lâguna / râkshasâñsi purna bhajatâti—*Chitsadînandalahari*.

2 Cf. Maroni je pishâcha jâle / te preta shabdeñ bolile / bhuta shabdeñ lekhile / vetâlâdika // *Yathârthatadipikâ*.

Jiva vadheñ sâdhuni bali / bhuta preta kuleñ mauli / shmashânifî sandhyâkâlîñ / pujiti je // *Jnânesvara*.

3 Cf. Tyâ prashnâvaruni / sângitale shraddhâbheda tini / âtâñ shâstra vidhi soduni / vartati te doñ shlokiñ varnitô // *Yathârthatadipikâ*.

fierce austerities (*ghoram¹ tapyante ye tapo janâh*), not ordained by the Scriptures (*ashâstra vihitam²*), which Arjuna had specially in his mind when he put the question. They are wedded to hypocrisy or show of Mantras and Tantras and Egoism or thinking too highly of themselves (*dambhâhankâra³ sañyuktâh*), and are filled with desire of worldly objects, attachment to wife and children and strength to bear any kind of hardship necessary to secure sense-objects (*kâmarâga balânvitâh⁴*). They are foolish (*achetasah⁵*), because they torture the aggregated elements forming the body (*karshayantah⁶ sharirastham bhutagrâmam*) by making fasts and mortifications, of which no mention is made in the Vedas or Shastras or Puranas, and render their organs unfit to perform their functions. Thus, they do not see that they put Me Myself also, living within their

1 *OJ.* Agâ ! jeñ navhe shâstra vihita / teñ tapa ghora tapati atyanta / dambha abankârâ sahita / yukta kâmeñ vishaya pritineñ baleñkaruni / *Yathârthatadipikâ.*

Sharira shoshanâ nâñva tapa / teñ prârabdha bhogânurupa / hrdayijû Hari chintaneñ sadrupa / heñ mukhya tapa tapâñmâji // *Ekanâthi Bhâgavata.*

2 *OJ.* Tari ashâstra vihita teñ hi aiseñ / shâstreñ vedeñ jeñ pratyaksha nâ anumâneñ nase / kâñ ãgameñ hi bolileñ sarvâñsheñ / nâhiñ teñ ashâstra vihita // *Chitsadânandalahari.*

3 *OJ.* Dambha etale vesha bhâshâ mantra tantrâdi âtopa ane ahankâra etale vidyâ kula shilâdi mâtâmâli chhe tevâñ koimâñ nathi ema garva.—*Deivedi.*

4 *OJ.* Vishaya prâpti nimitta jeñ duhkha sâhayen / tayâcheñ nâma bala aiseñ Mi mhaneñ—*Chitsadânandalahari.*

5 *OJ.* Mudha etale buddhibina, vivekashunya,—*Deivedi.*

6 *OJ.* Jada bhutâñchâ hâ grâma / navadvâra pura jyâcheñ nâma / yâsa kashti kariti adhama / tyâmuleñ Majahi duhkha deti // *Yathârthatadipikâ.*

Vritthâchi upavâsâdika kariti / navarâtrâdikeñ nânâ vrateni âcharati / svabuddhi shâstra virahita vartati / teneñ âtiti bhutagrâma // *Chitsadânandalahari.*

bodies (*Mâncchaivântah¹ sharirastham*) as the Individual Soul (*Mamaivâñsho jivah—B. G. XV. 7*), to extreme pain. Arjuna is, therefore, asked to know such persons, in spite of their faith or confidence in what they do, to be of Demoniac convictions (*tânviddyâsura² nishchayân*). Those who undergo penances prescribed by the Shastras, at least secure their worldly interests, but these fools discipline the flesh for the purpose of going to hell only. Their resolves are said to be Demoniacal, because they share the same fate as that of the persons born with Demoniac endowments described in the last Chapter. The two following quotations taken from the publications of Messrs. Natesan & Co. show the wonderful agreement on this point between Shri Ekanâth, the great Teacher of the Bhâgavata Dharma in Mahârâshtra, and Nânak, the Founder of Sikhism in Northern India :—

“ One need not renounce his belongings and go to a forest. One need not prepare the mind by hard self-control for difficult Samâdhi. If we only worship Hari and chant His name, salvation will stand begging at our doors. Look at the Gopis. Had they any learning? Had they practised any of the Sâdhanas? No. Their one qualification was the steadfast Bhakti of the Lord through thick and thin; and that was enough. Why curb the senses? Why run away

1 Cf. Kîñ Mi yâ shaririñ / jivatva pâvoni asatoñ jo antariñ / tyâ Maja nânâpari / duhkha deti duhkha detâñ sharirâteñ // *Yathârthadipikâ*.

Äpulañ parâvâñ dehiñ / jeñ viruñ kariti kâhiñ / teñ Maja âtmeyâñ pâhiñ / hoye sinu // *Jnâneshvâri*.

2 Cf. Tyâñta je klesha shîstra vihita / tyâ klesheñ tyânoheñ svahita / ashâstra klesha deti atyanta / te narakâteñchi pâvati // Kîñ purvâdhyâyâñta asura jana / je boliloñ tyâñteñ narakiñcha patana / mhanuni he durjana / asura nischayeñ jânâve // *Yathârthadipikâ*.

Shariramâñ raheli indriyo, temane krisha kari nâkhe chhe. Potapotânâ kâryanâ vyâpâra karavâ asamartha banâvi dei.—*Dvivedi*.

from the objects of the senses? Whatever thou hast, dedicate to God and chant His name. Meditation requires high intellect. How can the man in the street practise it? The rituals and ceremonials require accuracy in performance. Their rigid discipline is very difficult. But a Bhakta requires no such discipline. A Bhakta's progress towards God is like that of a young prince to his father, the king. While other visitors wait in the ante-chamber, the prince goes boldly to his father and talks with him. So the Yogins wait and wait but the Bhakta directly and with ease attains salvation. Leave then, therefore, the noble flights of philosophy to men of genius and the complexities of ceremonies to those who might like them, and take this straight and easy path of Bhakti."—*Shri Ekanâth*.

"God maketh Himself manifest and beholdeth men. He is not pleased by obstinate penance nor by many religious garbs. He who fashioned the vessel of the body and poured into it His ambrosial gifts, will only be satisfied with man's love and service. They who, though ever reading, forget God's name shall suffer punishment, and notwithstanding their great cleverness, undergo transmigration. He who repeateth the Name and thus eateth the food of fear, shall become a pious worshipper and be absorbed in God. He who worshippeth stones, visiteth places of pilgrimage, dwelleth in forests, and renounceth the world, wandereth and wavereth: How can his filthy mind become pure? He who meeteth the True One shall obtain honour."—*Nânak*.

Here ends¹ the reply to Arjuna's question. Shri Krishna now tells Arjuna, in the next verse, that as he

1 Cf. Arjunâchyâ prashnâchiñ uttareñ zâliñ.—*Gitârahasya*.

has already heard the three kinds of Faith, He wishes him to hear the three kinds of food, sacrifice, penance and almsgiving also.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

“ The food also which is liked by all is threefold and likewise sacrifice, penance and almsgiving. Hear the distinction of these.”

As we are given¹, at the beginning of this Chapter, the three different kinds of Faith, viz., Sâttvika, Râjasika and Tâmasika, so the Blessed Lord gives now the three kinds of food also dear to mankind (*âhârastvapi*² *sarvasya trividho bhavati priyah*), and likewise the triple sacrifice, penance and almsgiving (*yajnastapastathâ dânam*³), and asks Arjuna to listen to the distinctions regarding them (*teshâm bhedamimam shrinu*) patiently. In the next three verses, we find a description of the three kinds of food, viz., Sâttvika, Râjasika and Tâmasika.

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्थिग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ ८ ॥

1 *OJ.* Âtâñ shradhhe pramâneñcha âhâra, yajna, tapa va dâna yânche sattva, raja va tama yâ prakriti gunâñmuleñ niranirâle bheda kase hotâta va tyâmuleñ svabhâva vaichitryâ barobaracha kriyâ vaichitryahi kaseñ utpanna hoteñ yâcheñ varnana karitâta.— *Gîtârahasya*.

Trana prakârani je shraddhâ kahi tene anusûreja, mânasone je âhârani ruchi thâya chhe, amuka prakâranâ yajna dâna âdini ruchi thâyâ chhe, te pana thâya chhe, ema samajavuñ.—*Dvivedi*.

2 *OJ.* Agâ ! sarvâñsahi triprakâra / priya hoto âhâra / yajna, tapa, dânabi yathâdhilkâra / priya hoti // *Yathârthadipikâ*.

3 *OJ.* Devatoddesheñ dravya tyâga karaneñ / tayâcheñ nâma Mi yajna mhaneñ / tapa teñ sharirendriyeñ shoshaneñ / krichchhra chandrâyanefi ityâdikeñ // Dâna shabdeñ svasattechâ tyâga karaneñ / parasattâ tethe âpadaneñ / tayâsi dâna aiseñ Mi mhane / jâna khune yayâ tihîñchyâ // *Chitsadânandalahari*.

कटुस्ललवणात्युपात्मेश्वरक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

“ Such foods as increase life, purity, strength, health, joy and relish, as are juicy, oily, nutritious and cordial, are liked by the Sâttvika. The Râjasika desire foods that are bitter, sour, salty, over-hot, pungent, dry and burning and which cause pain, grief and sickness. And the food which is stale, savourless, putrid, kept from over-night, and even leavings and impure food are liked by the Tâmasika.”

The foods which are dear to the Sâttvika (*âhârâh sâttvikapriyâh*) are those which augment (*vivardhanâh*), first, the period of life (*âyuh¹*) by making the body stout; second, the purity of those people who are naturally Râjasika or Tâmasika by the use of them or cheerfulness of mind (*Sattva²*) by making it steady; third, bodily strength (*bala³*) by giving vigour to the nerves; fourth, health (*ârogya⁴*) by removing diseases;

1 *f.O* Sâttvika priya âhâra / sevitâñ hoyâ âyushya phâra / yâ goshtichâ aisâ nirdhâra / kiñ âyushya mhanaje dehapushti // *Yathârthadipikâ.*

Tari âyushya mhanaje chirantana jineñ—*Chitsadânandalahari.*

Âyush etale jivana tene vadhiñre tevâ.—*Dvivedi.*

2 *OJ.* Ani vridhî sâttvâchi / mhanaje buddhi râjasâ tâmasâñchi / sâttvikâhîreñ houñ lâge sâchi / divaseñ divasa sâttvika // Athavâ vridhî sâttvâchi / mhanaje manâche toshâchi—*Yathârthadipikâ.*

3 *OJ.* Sattva mhanije chittâcheñ sthairya jâna / duhkha thora prâpta jâliyâ nirvikâra purna / bala teñ sharira sâmarthya nirvâna / shrama hi na uchita kâryiñ // *Chitsadânandalahari.*

4 *OJ.* Sarva vyâdhîñchâ jo abhâva jâna / ârogya mhanije tayâñ lâguna—*Chitsadânandalahari.*

Ârogya etale rogânudaya tene vadhiñreñara.—*Dvivedi.*

fifth, joy or comfort (*sukha*¹) which one feels after taking meals ; and sixth, relish (*priti*²) or desire for food. These are the results which the foods of the Sâttvika are expected to produce. The kinds of foods³, however, must be juicy (*rasyâh*) or abounding with juice, oleaginous (*snigdhâh*) or oily, nutritious (*sthirâ*⁴), i.e., nourishing or substantial, and cordial (*hridyâ*⁵) or agreeable to the sight as well as to the taste. What are, then, such⁶ foods ? They are pure milk, clarified sugar, unadulterated ghee, good and well-cooked rice, cereal and nut foods, wheat-bread, clean and properly baked, and nourishing roots. Ripe fruits and fresh vegetables may be used as relishes to the foods. The Râjasika are fond of foods (*ahârâ râjasasyeshtâ*) which are too bitter, sour and saltish (*katvamla lavana*⁷), as well as those which are too hot, pungent and dry (*atyushna*

1 Cf. Sukha teū bhojanântareñ âlhâdavritti purna—*Chitsadânandalahari*.

2 Cf. Priti shabdeñ ruchi upajati—*Yathârthadipikâ*.

Priti—ruchi tene vadhâranâra.—*Dvivedi*.

3 Cf. Te âhâra rasya mhanaje rasa sahitâ / snigdha ghrita mishrita / âni sthira je dehâfitâ / rasa houni pushti deti // *Yathârthadipikâ*.

Evâ je rasya etale dugdhâdi mishta rasavâlâ, snigdha ghritâdi jevâ, sthira etale sasâra, hridya etale manane ruchikara.—*Dvivedi*.

4 Cf. Sthira shabdeñ rasâdi añshcî karuni / shaririñ chirakâla râhati je triptapanî—*Chitsadânandalahari*.

5 Cf. Hridya mhanaje manorama / drishtiñ dekhatâñ châkhatañhi manâsa vâte uttama / anna nirmala parama / mhanâveñ // *Yathârthadipikâ*.

Âni hridya shabdeñ bridayangama sugandhita / mana ullhâsata bhakshitâñ—*Chitsadânandalahari*.

6 Cf. Evancha kshira, sharkarâ, ghrita / anna godhuma tandulâdikrita / âni pâka nirmala atyanta / jo hridya ramya vâte hridayâteñ // *Yathârthadipikâ*.

7 Cf. Je pañârtha atyanta kadavata / âni je atyanta âmbata / âni atyanta khârata / âni atyanta ushnahi // Âni tikhata je bahu phâra / âni ruksha dhânyâche prakâra / ruksha dhânyâchâ nirdhâra / jiñ chikana dhâneyeñ na asati // Âtâñ yâ râjasa priya âhâra jâti / bhakshitâñcha jâluñ lâgati / teneñ karuni duhkha deti / shoka upajaviti chittâteñ // *Yathârthadipikâ*.

tikshna ruksha) and which cause burning sensation (*vidāhinah*). The result is necessarily pain, grief and sickness (*dukhha shokāmayapradāh*). Here, the prefix ‘*ati*¹’ meaning ‘too much’ attached to ‘*ushna*’ (hot) is to be made applicable to all the words *katvamla*, &c., because even the Sāttvika take foods which are somewhat bitter, sour, &c. The foods preferred by the Tāmasika are such as are, 1st, stale (*yātayāmām²*), i.e., as have become cold because some time has passed since they have been prepared; 2nd, devoid of taste or substance (*gatarasam³*) like butter-milk or chaff without grains; 3rd, putrid (*puti⁴*), i.e., rotten and stinking; 4th, those remained after the watches of the night (*paryushitam⁵*); 5th, leavings (*uchchhishtam*) and 6th,

1 Cf. E shlokamāñi je ‘*ati ushna*’ ema kahyuñ chhe tyāñ ati shabda chhe te sarva pada sāthe yojavo joie kemake nahito kinchit katu kinchit ushna evuñ to sāttvikane pana priya hovuñ joie.—*Dvivedi*.

Āni rājasāhāra lakshana / atyanta katu amla lavana tikshna / tevhāñ alpa katu amla lavna tikshnapana / sāttvikā kadehi lāgaleñ // Atyushna shabdīñ atishaya / yāchī sarvatra anvaya / atishaya nase tari priya/ sāttvikāsahi hoti // *Yathārthadipikā*.

2 Cf. Anna shijaliyāvari / prahara eka loti jari / teñ ‘*yātayāma*’ tadupari / mhanāvēñ anna // *Yathārthadipikā*.

Athavā ‘*yātayāma*’ mhanije aiseñ / shijaleñ pari prahara eka kramatā ase—*Chitsadānandalahari*.

Yātayāma etale jenā upara eka prahara vityo chhe tevuñ.—*Dvivedi*.

3 Cf. Mhanaje vāluni jāleñ virasa / anna jeñ kāñ—*Yathārthadipikā*.

Aiseñ takrādika jeñ nihsāra ase / tayāteñ gatarasa mhanati sarvāñsheñ —*Chitsadānandalahari*.

Gatarasa etale rasa vinānuñ arthāt bahu pakavineñ vāli nākheluñ, ke mulathija rasahina.—*Dvivedi*.

4 Cf. Āni puti mhanaje durgandhihi—*Yathārthadipikā*.

Āni puti mhanaje durgandha jeñ ase—*Chitsadānandalahari*.

5 Cf. Taiseñchi paryushita jeñ pakva ase / pari eka rātra kramalyā sarvāñsheñ / kiñvāñ shileñ anekāñ divaseñ / thevileñ ase sānchoniyāñ // *Chitsadānandalahari*.

Paryushita eka rātra raheluñ, uchchhishta etale chhāndeluñ.—*Dvivedi*,

impure (*amedhyam*¹) or unholly like onions, garlic and such other things, which more or less excite the senses or affect the brain and reason. The force of the suffix 'api' (even) in '*uchchhishtamapi*' is that persons of Tâmasika nature are likely to be so mean as to taste even the polluted leavings if they happen to be things such as sweets, etc., which they like. The object² of giving these details about the different kinds of foods is that men of Râjasika and Tâmasika temperaments ought to avoid Râjasika and Tâmasika foods³ and use Sâttvika foods in order that they too may become Sattvika

1 Cf. Âtâñ 'amedhya' mhanije jeñ navhe pavitra / kânde lasuna jeñ jeñ apavitra—*Yathârthatdipikâ*.

Amedhya etale madya mâñsa âdi mâdaka mohaka padârtha.—*Dvivedi*.

2 Cf. Âni vriddhi sattvâchi / mhanaje buddhi râjasâ tâmasâñchi / sattvikâhâreñ houñ lâge sâchi / divaseñ divasa sâttvika // *Yathârthatdipikâ*.

3 Cf. The result of the latest scientific investigations with regard to the use of flesh and stimulants may be gathered from the following quotations:—

"In a word, man is provided neither with the teeth to cut flesh, nor the power to hold its poisonous salts in solution and pass them out of his body; whilst the carnivore is provided with these powers to a very considerable extent.

It has been truly said that the man who relies upon stimulants for strength is lost, for he is drawing upon a reserve fund, which is not completely replaced, and physiological bankruptcy must inevitably ensue. This is what the stimulants such as, tea, coffee, alcohol, tobacco, opium and cocaine do for those who trust in them; they none of them introduce albumen, available for conversion into force and urea, they merely aid the calling out of reserves.

These stimulants are necessary, however, to flesh-eaters, and the reason is simple, for on all flesh diets they are constantly taking uric acid and the xanthins, and these are first stimulants and afterwards depressants. They unnecessarily call out the reserves and then plunge all into depression and feeble nutrition by blocking the circulation; and while this is going on, other stimulants, such as alcohol, tobacco, or tea, must be called in to keep things going.

It follows that the only way to get clear of stimulants is to give them up; if any are retained you must of necessity be led to take more and

(*Âhârârashuddhau sattvashuddhîh—Chhând. 7. 26. 2*). In the next three verses, Shri Krishna describes the three kinds of sacrifices.

अफलाकांक्षिर्भियज्ञो विधिवृष्टे य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्विकः ॥ ११ ॥
अभिसंधाय तु फलं दंभार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥
विधिहीनमसृष्टान्नं मंत्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

"That sacrifice is Sâttvika, which is performed by men without any desire for fruit, as enjoined by the ordinances, convinced in their mind that the sacrifice must needs be performed. But know that

gradually to add others which are more powerful."—*Diet & Food by Alexander Huig, M.A., M.D.*

"(1) A given area of ground, consecrated to the culture of corn, vegetables, and fruit, and to pastureage sufficient to meet the needs of a non-flesh-eating people, would yield provision capable of sustaining a population about six times greater than the same area as at present distributed.

(2) A vegetable dietary, to which even cheese, butter and milk are added, costs per head three or four times less than a mixed dietary of flesh and vegetables.

Hence the economy of *land*, the economy of *expense*, and consequently both national and private wealth and prosperity would be enormously increased by a return to the dietetic habits indicated as natural to man by his physical structure and by his moral instincts.

It has now been shown—briefly indeed, but I trust sufficiently—what support for the system, advocated in these pages is derived from the facts of comparative anatomy, physiology, history, chemistry, and political and social economy; what corroboration for its doctrines is furnished by the actual experience of modern nations and communities, by the testimony of experimental medicine and by the consideration of the moral duties we owe to our own kind and to the races below us."—*The Perfect Way in Diet by Anna Kingsford, M.D.*

sacrifice to be Râjasika, which is performed, O Bharataśreshtha (Highest of the descendants of Bharata) !, with a view to fruit and also indeed for display. They call that sacrifice Tâmasika which is against the ordinances, with no due food-dole, with no accompaniment of sacred chants nor gifts to the priests, and without faith."

A sacrifice, which is made (*iijyate*) by persons, who absolutely desire no reward (*aphalâkâñkshibhih*), in full conformity with the Shastras (*vidhidrishto*) under the firm belief, or with the perfect satisfaction of their mind, that sacrifice is a necessary duty (*yashtavyam eveti² manah samâdhâya*), is termed Sâttvika. The Sâttvika sacrificer seeks no reward, does his work in the right way and says with devout heart 'This I must do'. But the Râjasika³ one aims at some reward (*âbhisandhâya tu phalam*), and also performs the sacrifice for the sake of

1 Cf. Phalâchi kâñkshâ nase / âni vidhi drishti dise / vidhi pâlâyâ mhanunicha yajana hotase / samâdhâneñ manâchyâ // *Yathârthatadipikâ*.

Âni jyotishtomâdika yajna / yajna shabdeñ bolijati purna / tehi dvividha kâmya nitya jâna / tyâncheñ lakshana aiseñ ase // Phala sañyogefñ karoni jo karita / sarvângopa sañhâren mukhya kalpeñ yajijata / to kâmya yajna jâna nischita / paryesîñ nitya to aisi // Tari phala sañyogâ vâñchuniyâñ / yâvajjiva nimitta sañyogefñ karuniyâñ / Veda bolilâ to sarvângopa sañhârâ vâñchuniyâñ / karije tayâ nitya mhanije // *Chitsadânandalahari*.

Tari yeku priyottamu / vâñchunu vâdhoñ neñdi kâmu / jaisâ kâñ manodharma / pativratechâ // Taiseñ jeñ âpulâ vihitîñ / vechauniyâñ chittavrittî / nuratichi ahankriti / phalâ lâgi // *Jnânesvari*.

2 Cf. Shâstrano vidhi chhe mâtâ karma karavuñja joie ema mânine, mananuñ samâdhâna râkhi, e âjnâne bajâvavâ vinâ bijâ koi phalanî âkâñkshâ na râkhatâñ, vidhidrishta etale vidhiyukta, vidhi pramâne je yajna thâya te sâttvika jânavo.—*Deivedi*.

3 Cf. Uddesha phala lâbhâchâ karuni / âni âpana yajnakartâ mbanoni / prasiddha vrâveñ aisi ichchhâ dharuni / yajna kari dambhârtha // *Yathârthatadipikâ*.

Taisâ dharoni âvânkâ / mhâne svargu jodaila asikâ / dikshitu hoina nikâ / ghadaila yâgu // *Jnânesvari*.

ostentation (*dambhûrthamapi chaiva yat*). He has, thus, two motives in view, *viz.*, heaven after death and good repute in this life. The sacrifice¹ is itself holy, as the family of Bharata is, but the appearance of the quality of Rajas has spoilt the former, as the birth of Duryodhana has spoilt the latter. Arjuna, however, having not only maintained but also raised the reputation of the family, is called here the best of the Bhâratas (*Bharatashreshtha*). As regards the Tâmasika² sacrificer, he is still worse. His sacrifice is said to be (*parichakshate*) performed contrary to the ordinances of the Scriptures (*vidhihinam*), without gifts of food (*asrishtânnam*), without recitations of hymns from the Vedas (*mantrahinam*), without presents to Brahmanas (*adakshinam*), and especially, without Faith (*shraddhâ virahitam*), which is the cause³ of all this mischief. In the next three verses, Shri Krishna speaks of the three kinds of penances, *viz.*, those of the body, speech and mind.

देवद्विजगुरुप्राङ्गपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥
अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाञ्छयं तप उच्यते ॥ १५ ॥
मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्पो मानसमुच्यते ॥ १६ ॥

Tohi dambârthachi kariti / lokâñ madhyeñ dhârmika aiseñ khyâpiti /
api âni chaiva yâ shabdeñ doni paksha dhariti / svargâprati âni dambha
yetheñ // *Chitsadânandalahari*.

1 *OJ.* Kiñ yajna uttama jâlâ / pari Bharatavañshi Duryodhana upajalâ /
taisâ rajoguna nighâlâ / tyâ yajnâñita // *Yathârthatdipikâ*.

2 *OJ.* Nâhiñ vedâchi châdâ / naiye mantrâdika teyâ kadâ / anna teñ na
sute toñdâ / mâsiyecheyâ // Vairâchâ bodhu Brâhmañâñ / tetha keñ righela
dakshinâ / santu jâlâ vâudhanâ / varipadâ jaisâ // *Jñâneśvari*.

3 *OJ.* Shraddhâ nâhiñ yâvaruni / vidhi mantra anna dakshinâ
vivarjita—*Yathârthatdipikâ*.

"The worship of the Gods, of the twice-born men, of the Preceptors and of the wise, purity, straightforwardness, continence and harmlessness are called the penance of the body. The words which destroy woe and which are true, agreeable and beneficent, and the close study of the Vedas are called the penance of speech. Mental happiness, benignity, silence, thought-control and purity of heart—this is called the penance of the mind."

What they call the bodily penance (*shâriram tapa uchyate*) is :—1st, Worship (*pujanam*) of the Gods (*deva*¹), viz., Vishnu, Shiva, &c., which also includes pilgrimages, visiting of temples etc., of the twice-born (*dvija*²), i.e., of the religious and learned Brahmanas, by paying reverence to them, of the Preceptors (*guru*³), i.e., parents, teachers who give worldly education and spiritual guides, by doing actual service, and of the Wise (*prâjna*⁴) who are masters of the Vyatireka and Anvaya Knowledges, by prostrating before them; 2nd, Purity (*shaucham*), which here means cleanliness of body alone, because the body is the main instrument in these actions; 3rd, Straightforwardness (*ârjavam*) in actions, i.e., not doing prohibited or crooked acts; 4th, Life as Brahmachârin (*Brahmacharyam*⁵), which is properly speaking of two kinds, either that of a perpetual

1 Cf. Tari deva te Brahmâ Vishnu Shiva Surya / athavâ âdisabkti Bhavâni / dvija te dvijottama sarva guniñ / jâna maniñ Brâhmaṇa te // Teyâ priyâ devatâlayâ / yâtrâdikeñ karâveyâ / âtha pâhâriñ eyâñ pâyâñ / uliga dhâpe // *Jñînesvari*.

2 Cf. Âni vidjâ vinayâdikiñ / guniñ je vadila lokiñ / teyâñ Brâhma-nanchi niki / pâukai kije // *Jñînesvari*.

3 Cf. Âni sañsârâ aisâ vairi thoru / tyâteñ jnâna devoni kari sañhâru / to upakâri jâna pâñ Sadguru / âni guru mâtâ pitâ // *Chitsadânandalahari*.

4 Cf. Prâjna etale Brahmavit.—*Deivedi*.

5 Cf. Brahmacharyâchyâ dona riti / eka naishthika stri na kariti / eka

bachelor (*Naishthika*) or that of one who intends to become a householder in future (*Upakurvâna*), although the word ‘*Brahmacharyam*’ is also applicable to those who lead a married life, not for the sake of pleasure but merely for progeny; and 5th, Harmlessness (*ahiñsâcha*) or not injuring any living beings. It is only the spiritual talk that can fulfil all the four conditions which are necessary for the penance of speech, (*vângmayam tapa*), viz., 1st, that it should be able to destroy sorrow (*anudvegakaram*), 2nd, that it should be true (*satyam*), 3rd, that it should be pleasing (*priya*) and 4th, that it should be beneficial (*hitancha*). For, the happiness produced by hearing the talk about the Self is alone able to put an end to human sorrow, and the Self is the only real, dear and beneficial thing in this world. Yâjnavalkya says² to his wife Maitreyi in the Brihadâranyakopanishat “Verily, everything is not dear that you may love everything; but that you may love the Self, therefore everything is dear. Verily the Self is to be seen, to be heard, to be perceived, to be marked, O Maitreyi! When we see, hear, perceive and know the Self, then all this is known.” Otherwise, in worldly

santînârtha rutukâliñ rati deti / dvividha hi tapa shârira teñ // *Yathârtha-dipikâ*.

Brahmacharya teñ nishiddha maithuna nivritti—*Chitsadânandalahari*.

1 Cf. Udvega nâhiñsâcha kari / te âtmâ charchâcha khari / âni satyahi techi vaikhari / kiñ satyâteñchi satya mhanatase // Âni teñchi vâkyâ priya / kiñ jyâ vâkyânta priya âtmâ advaya / Vediñ jyâchya priyatvâchâ nirnaya / jo priyapaneñi sarvâñsa anubhavâ yetase // Jyâ vâkyânta to priya vase / priya tyâhuni kâya ase ? / âni hita dusareñ na dise / âtmacharche vâñchuni // *Yathârtha-dipikâ*.

2 Cf. Na vâ are sarvasya kâmâya sarvam priyam bhavatyâtmanastu kâmâya sarvam priyam bhavati / âtmâ vâ are drashtavyah shrotavyo mantavyo nididhyâsitavyo Maitreyâtmano vâ are darshanena shravanena matyâ vijnânenedam sarvam veditam—2. 4. 5.

matters, it is difficult to get an opportunity of speaking an agreeable truth, for, truth is seldom¹ agreeab'e. Manu advises us to avoid speaking a disagreeable truth and an agreeable falsehood by observing silence. J. Krishnamurti says "It is well to speak little; better still to say nothing, unless you are quite sure that what you wish to say is *true, kind* and *helpful*. Before speaking think carefully whether what you are going to say has these three qualities; if it has not, do not say it." Government of the tongue is indeed a great virtue, for, it is said in the Bible "If any man among you seem to be religious and bridleth not his tongue but deceiveth his own heart, this man's religion is vain" (*James I. 26*); "In the multitude of words there wanted not sin" (*Prov. X. 19*); and "Oh that ye would altogether hold your peace! and it should be your wisdom" (*Job. XIII*). As many would, however, find this to be a considerably hard task² for want of sufficient Sattva, another easier method of the penance in question is suggested, *viz.*, that of the study of the Vedas (*svâdhyâbhyasanam*), which includes³ also the repetition

1 Cf. 'Apriyasyacha pathyasya vaktâ shrotâ hi durlabhah' aiseñ Mahâbhâratâñtacha Vidurâneñ Duryodhanâsa sîñgitaleñ âhe.—*Gîtârahasya*.

2 Cf. Âtâñ aiseñ bolâvâyâlâgiñ / sâdhaka mumukshu pâhiye yogi / toñ durlabhachi jagiñ / bhetalâ, tari na bhete sarvadâ // Tevhâñ heñ tapa svâdhina / navhe aiseñ mânila Arjuna / tari svâdhinahi âhc aiseñ vachana / bole 'svâdhyâbhyasanam' mhanoni // *Yathârthatdipikâ*.

Jari konhiñ kari pusaneñ / tari aiseñ hoâveñ bolaneñ / nâtari âvartaneñ / nigamâchaliñ // *Jnânesvari*.

3 Cf. Bhagavadguna kathâ kirtana / tyâñta satya vastu satya prâpti sâdhana / priya, hita, sarva udvega nâshana / evancha lokavârtâ tyâcha vrithâ // *Yathârthatdipikâ*.

Nâtari ekhâdeñ nâvañ / teñchi Shaiva kâñ Vaishnava / vâche vasateñ vâgbhava / tapa jânâveñ // *Jnânesvari*.

Tathâ 'ane' avyayathi suchavâtâñ stutipâthâdi.—*Deivedi*.

of the Names and Glories of God as suggested by the word ‘*chaiva*’. This devotion too satisfies the four conditions of the first method, in as much as it is soothing, true, delightful and advantageous. The mental penance (*tapo mānasam*) si :—1st, a happy or tranquil mind (*manah¹ prasādah*), which is pleased with the Self and is not disturbed by any attachment to sense-objects ; 2nd, mildness (*saumyatvam²*) or good-heartedness ; 3rd, silence (*maunam³*) or absorption (*Yato vācho nivartante aprāpya manasā saha—Shruti*) ; 4th, thought-control (*ātma vinigrahah⁴*) or abstraction (*pratyāhāra*), i.e., bringing the mind, which begins to think in that state (*Samādhi*) of the sense-objects, back to the Self by the help of the Anvaya Knowledge ; and 5th, purity of heart (*bhāva⁵ sañshuddhi*), without which it is not possible to practise Yoga. In the next three verses,

1 Cf. Manāchā prasāda / svahita vishayī manāchā ālhāda / vishayā-saktichā pramāda / manāūta nasaneñ // *Yathārthadipikā*.

Aiseñ nānā vikalpa jāla / sāndunu geleyāñ sakala / mana rāhe kevala / svarupiñ // *Jñāneshvari*.

Tari manah prasāda mhanaje svachchhatā / nāhiñ jetheñ vishaya chintana vyākulatā—*Chitsadānandalahari*.

2 Cf. Maniñ nasaneñ kruratva—*Yathārthadipikā*.

3 Cf. Āni ‘mauna’ mhanije nihshabdavta / tanmayapanēñ asaneñ manācheñ—*Yathārthadipikā*.

Teñ svabhāveñ lobhaleñpaneñ / manapanahiñ varuñ neneñ / sitaleñ jaiseñ lavaneñ / āpuleñ nije // *Jñāneshvari*.

Tayācheñ nāma mauna bolije / svasvarupā vegaleñ kāñhiñ na chintije—*Chitsadānandalahari*.

4 Cf. Tathāpi tethuni mana / uthe, kari vishaya chintana / tevhāñ pratyāhāra tyā manācheñ sādhana / mānasa tapa teñhi mhanāveñ // *Vishaya sphurti* jyā vastu karuni / to ātmā hema, to vishaya naga mhanoni / smaratāñ anvaya bodheñ anubhaveñ karuni / mana yathāpurva chitsvarupiñcha thārateñ // *Yathārthadipikā*.

Vishayā pāsunī mana vivarjita / jāna nischita pratyāhāra aisā—*Chitsadānandalahari*.

5 Cf. Bhāva shabdeñ chitta / shuddhi tyāchi aisi kiñ teñ suchitta /

Shri Krishna describes the Sâttvika, Râjasika and Tâmasika Penances.

श्रद्धया परया तसं तपस्त्रिविधं नरैः ।
 अफलाकांक्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥
 सत्कारमानपूजार्थं तपो दंभेन चैव यत् ।
 क्रियते तदिह प्रोक्तं राजसं चलमधुवम् ॥ १८ ॥
 मूढग्राहणात्मनो यत्पीडया क्रियते तपः ।
 परस्योत्सादनार्थं वा तत्त्वामसमुदाहृतम् ॥ १९ ॥

"The penance performed with perfect Faith is three-fold. That, which is done by men who are exempt from desire for fruit and who are possessed of devotion, is said to be Sâttvika. The penance which is done for the sake of fame, respect and worship, and also with ostentatiousness, and which is unsteady and transient, is here called Râjasika. And that penance is declaerd to be Tâmasika, which is performed by a witless will, with self-torture, or for the destruction of another."

Penance, again, practised with utmost Faith (*shradhdhayâl parayâ taptam tapah*) is of three kinds (*trividham*), viz., Sâttvika, Râjasika and Tâmasika. Of these, that which is performed by hearts devout (*naraîh yuktaih²*).

abhâyâsiñ pravarte âni vishayâ nimitta / chanchala navhe chitsvarupiñ //
Yathârthatadipikâ.

Bhâva sañshuddhi etale bhâva arthât jenâthi padârthoni bhâvanâ thai
 shake te antahkarana teni sâri rite shuddhi.—*Dvivedi.*

1 *Cf.* Parama shraddheñ karuni / tapa keleñ âstika buddhi dharuni /
 teñi sâttvika, râjasa, tâmasa, mhanoni / trividha tyâñta aiscñi sâttvika //
Yathârthatadipikâ.

2 *Cf.* Jeñ puratiyâ sattva shuddhi / âcharije âstika buddhi / teyâteñi
 chi gâ prabuddhiñ / sâttvika mhanipe // *Jnânesvari.*

Tapa phalechchhâ rahita / âni tyâ tapâchyâcha thâiñ yojileñ chitta / aise
 purusha te nischita / mhanâve yukta mhanoni // *Yathârthatadipikâ.*

Kevala yûkta etale ekâgra chitta thai.—*Dvivedi.*

with no hope of gain (*aphalākāñkshibhih*¹), is called Sāttvika (*sāttvikam parichakshate*). The penance which is done (*yat kriyate*) with the object of gaining fame (*satkāra*²=*sat ḍkāra*, i.e., form of a saint) that one is a saint, respect (*māna*³), such as people rising to receive him, worship (*pūjā*⁴), such as people washing his feet and giving him clothes, money, &c., and also for making a faithless display (*dambhena chaiva*) is said here to be Rājasika (*tadiha proktam rājasam*). It is unsteady or active (*chalam*⁵), because the body, speech and mind of the Tapasvis become restless when the penance is being performed, and it is transient (*adhruvam*) or short-lived, because, as soon as the show is exposed, the fruit of fame, respect and worship earned by them is lost. That penance which is done (*yat kriyate tapah*) under

1 Cf. Phalābhisaṇḍhi shunya je asati / phalāpekshā maneñ hi je na chintiti / siddhi asiddhi jūliyā vikāra na pāvati / nirvikāra chittī je kiñ purusha // *Chitsadānandalahari*.

2 Cf. Satkāra mhanaje sādhukāra / sādhukāra mhenaje sādhu sārikhā ḍkāra / hi tapasvi bhalā, aisi ḫpalā prakāra / diso mhanoni tapa kari // *Yathārthadipikā*.

Yayāhuni sādhu tapasvi Brāhmaṇa / jagā māji nāhiñ dusarā sarvajna / aisi aviveki stuti kariti sampurna / tayā lāguna satkāra mhanati // *Chit-sadānandalahari*.

3 Cf. Āni ḫpalā vhāvā māna / lokiñ dyāvā sanmāna / āni dhanādikīñ svapujana jāna / karota, mhanoni tapa kari // *Yathārthadipikā*.

Heñ asoñ dhanamāniñ ḫsa / bāndhauni tapeñ kije sāyāsa / taiñ teñchi tapa rājasa / bolije gā // *Jnāneshvari*.

4 Cf. Pujā te pūdaprakshālana archana / dhupadipādi upachārābharaṇa / dhanādika jeñ nānā vidāna / puja ti lāguna mhanatāti // *Chit-sadānandalahari*.

Huñ pujāuñ, ḫchārya guru thaine pūjā pāmuñ.—*Dvivedi*.

5 Cf. Tapah svarupa chala / kiñ karitāñ sharira vāchā mana chanchala / satkāra māna pujādi drishta phala / teñhi adhruva ashāshvata mhanāveñ // Kiñ dambha hotāñ pragata / disoñ lāge vāita / sanmānāchā nipata / apamāna hotase // *Yathārthadipikā*.

a misguided conviction (*mudha grâhenâ¹*), with pain to oneself (*âtmâno pidayâ²*), or with the object of destroying another (*parasyotsâdanârtham³ vâ*), is described as Tâmasika (*tattâmasam udâhritam*). The performers of this penance⁴ practise it by remaining in cold water up to the throat for hours together even in winter, by exposing themselves to the heat of burning fire even in the hottest part of summer, by observing rigid fasts for several days even without taking a drop of water, by inhaling large volumes of smoke with the face hanging down, by confining life-breaths and by doing such other dreadful things, for no other purpose but to go to hell. In the next three verses, Shri Krishna describes the three kinds of alms.

दातव्यमिति यदानं दीयते ऽनुपकारिणे ।
देशो काले च पात्रे च तदानं सात्त्विकं स्मृतम् ॥ २० ॥
यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्षिण्ठं तदानं राजसं स्मृतम् ॥ २१ ॥

1 Cf. Mudha pâve âgraha to mhanavâ mudhagrâha / tyâ durâgraheñ piduni svadeha/duhkhi kari jivâtmâ // Heñ eka tapa tâmasa / athavâ parâsa / tapa kari dubkha dyâvayâsa / mârana jârana uchchâtânâdi // *Yathârthatidipikâ*.

Mudha etale arthânarthanuñ svarupa na samajanâro teno je graha, âgraha, huñja dâhyo chhuñ, shâstrârtha huñja barâbara samajyo chhuñ, evo mithyâ bhramarupa abhimâna.—*Dvivedi*.

2 Cf. Âtma pidâthaki etale potâneja vividha pidâo upajâvavâne mârge, aneka kâyaklesha vade je tapa karâya.—*Dvivedi*.

3 Cf. Athavâ paranâ utsâdanârthe, vinâshane mâté.—*Dvivedi*.

Abhichârkeñ karuni dusariyâsi nashiti—*Chitsadânandalahari*.

4 Cf. Shitakaliñ âkantha jaliñ / panchâgni sâdhitî ushnakâliñ / adhomukha dhuma kalloliñ / svamâñsakajaliñ homa kariti // *Chitsadânandalahari*.

Davadauni shvâsoshvâsa / kijati vâyâichi upavâsa / kâñ gheiijati dhumâche ghâñisa / adhomukheñ // *Jnânesvari*.

अदेशकाले यानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्त्वामसमुदाहृतम् ॥ २२ ॥

“ That alms goes by the name of Sâttvika alms, which is given because it ought to be given, and not with a view to return or create a favour, in fit place and time, to a fit recipient. But that which is given for a return of services, or even with the aim of fruit, or grudgingly, is entitled Râjasika alms. And that alms is declared Tâmasika, which is given at unfit place and time and to unfit recipients, without respect or with contempt.”

When one gives (*diyate*) alms lovingly, because it is good to give or because it is one’s duty to give (*dâtavyam¹* *iti yaddânam*), when he never thinks of any favours such as any service, presents, etc., he may have already received from the person whom he gives, or even of obliging him (*anupakârîne²*), so that he may prove useful to him on some future occasion, and when the place (*deshe³*) selected for the purpose of making charity is holy, time (*kâle⁴*) suitable, and the recipient (*pâtre⁵*) a worthy person, the alms is accounted Sâttvika (*taddâ-*

1 *OJ.* Deneñ bareñ sarvâñhuni / yâ lâgîñ dyâveñcha mhanoni / jeñ dâna karijeteñ upakârâ vâñchuni / uttama deshiñ, kâliñ, satpâtriñ, teñ sâttvika // *Yathârthatdipikâ*.

2 *OJ.* Pratyupakârani âshâvinâ ke phalâbhisañdhi vinâ.—*Drivedi*.

3 *OJ.* Tevhâñ desha to Kurukshetra kiñvâ Kâshi / Naimishâranya Dvârakâdi sarvâñshîñ / Godâ âni nadi tireñ kshetreñ vishviñ / uttama aisif jeñ vartati // *Chitsadânandalahari*.

4 *OJ.* Taisâchi kâla jo chandra surya grahaniñ / sankrâñti vyatipâta dvâdashî âdikaruni / aisive kâlâche thâñi dâna sattvaguniñ / Kârmukapâni jeñ deije // *Chitsadânandalahari*.

5 *OJ.* Âpanâsi âni dâtayâsi / vidyâ tapobaleñ rakshi jo doghâñsi / tayâ pâtrâ kâraneñ dvijâsi / nischayeñsiñ dâna deneñ—*Chitsadânandalahari*.

nam sāttvikam smritam). The word 'cha' used after 'kāle' as well as 'pātre' shows that it is not necessary to have all the three, viz., fit place, fit time and fit recipient, in order to make the alms Sāttvika, but any one will serve the purpose. The text may be construed thus:— "Deshecha yaddānam diyate tachcha sāttvikam smritam, kālecha yaddānam diyate tachcha sāttvikam smritam, pātrecha yaddānam diyate tachcha sāttvikam smritam." Otherwise, it would be almost impossible to fulfil all the conditions. If we go, therefore, to a holy place, like Benares, at a time which is not suitable, i.e., which is not the time of the eclipse of the sun or moon or of Sankrānt or Vyatipāta, &c., as recommended by the Shastras, and we are unable to get² even deserving recipients, the alms which we may give at that very unsuitable time to the best individuals available on the spot would be deemed Sāttvika. In the same way, the alms given to deserving persons out of time and place, as well as that given on the proper occasion to an unworthy person and in an unholy place, is also Sāttvika. By the expression 'worthy or deserving recipient' (*satpātra*) is meant³ one who would make a good use of the alms given. All this is said about the alms given in the shape of money. As regards the dole of food-giving⁴, there is no such restriction about time, place and recipient.

1 Cf. Mhanoni yâ sañshayâchâ parihâra / 'deshe kâlecha pâtrecha' he 'cha' kâra / doñ 'cha' kâreñi tinhî prakâra / sâttvikachi bolile dânače // *Yathârthatdipikâ*.

2 Cf. Yasmin tirthe tu ye devâ yasmin tirthecha ye dvijâh / pujaniyâh prayatnena sa tirthaphalamashnute // *Smritih*.

3 Cf. Kiñ tyâ satpâtrâcheñi dayâlu chitta / bhutadayeneñ teñi veñchi— *Yathârthatdipikâ*.

4 Cf. Hâ suvarnâdi dâna prakâra / annadâniñ kâñhiñ nalage vichâra / kshudhitâ trishitâsahi yathâdhikâra / anna udaka arpâveñi // *Yathârthatdipikâ*.

The gift is always Sâttvika, provided it is given with no motive of returning a favour or securing some cherished object, for, this is a necessary condition for all Sâttvika gifts. The alms given (*diyate*) with a view to return services (*pratyupakârârtham*¹) or with an expectation of fruit (*phalamuddishya*²), such as fame, favour, heaven, &c., or with a grudge (*pariklishtam*³) to get rid of troublesome requests, is said to be Râjasika (*râjasam smritam*). That alms which is flung (*diyate*) in improper place (*adesha*), at evil time (*akâle*), and to base recipient (*apâtrebhyashcha*), without respect (*asatkritam*⁴), in disdain (*avajnâtam*⁵), is proclaimed as Tâmasika (*tâmasam udâhritam*). When all the three, viz., place, time and recipient, are unfit, then only the alms is called Tâmasika⁶. If any one of them is fit, it is, of course, Sâttvika. Of all the sacrifices, penances and gifts mentioned above, the Sâttvika alone are the best. But they too cease to be so, if, on account of the imperfection of human nature, some defect remains in their performance, in spite of the greatest precaution on our part against such a contingency. The remedy suggested by

1 Cf. Smaroni Brâhmanâchâ upakâra / dâna kari mânî pratyupakâra / to râjasa dâna prakâra / âni râjasa dâna tyâcheñ phala ichchhitâhiñ || *Yathârthadipikâ*.

2 Cf. Taiseñ kâlântarîñ hâ upakâra karila / aisiyâsi dâna detase kevala / athavâ svargâdika uddesha nishphala / detu prânjala dâna jeñ kiñ || *Chitsadânandalahari*.

3 Cf. Manamâñ kachavâte kachavâte karavuñ.—*Dvivedi*.

Mhanje deuni mânaneñ kashta—*Yathârthadipikâ*.

4 Cf. Satkâra nâ âdareñ namaskâri—*Chitsadânandalahari*.

5 Cf. Pâtrâsa tuchchha karaneñ tiraskâreñ—*Yathârthadipikâ*.

6 Cf. Yâ tihiñ madhyeñ eka bareñ / teñ dâna sâttvikachi khareñ / desha, kâla, pâtra tinhî ekasareñ / vâita, tevhâñ tâmasa teñ dâna || *Yathârthadipikâ*.

the Scriptures¹ to remove it, however, is the remembrance of the Name of God. This subject is discussed in the next five verses.

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
 ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥
 तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
 प्रवर्तते विधानोकाः सततं ब्रह्मवादिनाम् ॥ २४ ॥
 तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।
 दानक्रियाश्च विविधाः क्रियंते मोक्षकांक्षिभिः ॥ २५ ॥
 सञ्ज्ञावे साधुभावे च सदित्येतत्प्रयुज्यते ।
 प्रशस्ते कर्मणि तथा सच्छब्दः पार्थं युज्यते ॥ २६ ॥
 यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
 कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

“Om, Tat, Sat—this is said to be the three-fold designation of the Brahma. By this, the Brahmanas and the Vedas and sacrifices were created in days of yore. Therefore, after uttering Om, the acts of sacrifice, gift and penance enjoined by Scripture are always begun by the knowers of the Vedas. The various acts of sacrifice and penance and the various acts of gift are performed by those who desire Freedom, without expectation of fruit, after (uttering) ‘Tat’. ‘Sat’ is used in the sense of reality and goodness; in the same order, O Pârtha (Son of Prithâ)!, the word ‘Sat’ applies to disinterested action. The peace of mind in sacrifices, penances and gifts is even called ‘Sat’; and all action, too, designated as ‘Tat’, is also called ‘Sat’.”

1 Cf. Yasya smrityâ oba nâmoktyâ tapoyajnâ kriyâdîshu / nyunam sampurnatâm yâti sadyo vandetamachyutam // Smritih.

Pramâdât kurvatum karma prachyavetâdhvareshu yat / smaranâdeva tadvishnoh sampurnasyaditi shrutih // Kath. 3. 9.

The Blessed Lord speaks here of the miraculous power¹ of the repetition of His Names in purging all Vedic actions of their imperfections and making them complete. Brahma is Impersonal (*Nirguna*), but when it becomes Personal (*Saguna*), it is said to be denoted by the triple word 'Om Tat Sat' (*Omtatsaditi² nirdesho Brahmanastrividhah smritah*). By this three-fold designation (*tena³*), the Brahmanas (*Brâhmanâh*) and the Vedas (*Vedâshcha*) and Sacrifices (*yajnâshcha*) were created in olden times (*vihitâh purâ*). At the beginning⁴

1 *Cf.* Aiseñ sañshayâchêñ sthala / tari angahina sakala / hoti paripurna saphala / Harinâmeñ karuni // *Yathârthatdipikâ*.

Taisñ sarvâh kshullakeñ prâyaschitteñ na karitâñ / eka Bhagavan-nâmachi uchchârâtâñ / sarva karmâsi hoyâ sângatâ / phala teñ hâtâ tatkâla chadhe // *Chitsadânandalahari*.

Om is their (of the Brahmanas) sacred syllable, which has to be repeated a hundred or a thousand times in order to draw the 'mind awry from all disturbing impressions and to concentrate it on the Supreme Being.—*Max Muller*.

2 *Cf.* Agâ ! jeñ Brahma nâmamarupâ âleñ / teñ trividha nâma nirdesheñ bolileñ / âni jeñ triprakâreñ nâma pâvaleñ / 'Om tat sat' mhanoni // *Yathârthatdipikâ*.

'Nirdishyate neneti nirdeshah' / jeneñ volakhaneñ jeñ pratipâdijata—*Chitsadânandalahari*.

'Om' eja Brahma chhe. 'Tat' e pana 'Tattvamasi' âdi shrutimâñ prasiddha tatpada vâchya Brahma chhe, ne 'Sat' pana 'Sadeva saumyedam-agra âsit' ityâdi shruti prasiddha 'Sat' shabda vâchya Brahma chhe.—*Dvivedi*.

3 *Cf.* Yâ trividha nâma nirdesheñ karuni / purviñ Brâhmana, Veda, Yajna, nirmile yâvaruni / nâmeñ karma sânga paripurna mhanoni / smriti bolati hâ bhâva // *Yathârthatdipikâ*.

4 *Cf.* Paiñ srishticheyâ upakramâ / purviñ gâ dhirottamâ / Vedâ aisa Brhmâ / ekalâ buñtâ // Mâga Ishvarâteñ nedakhe / nâ srishti karuñi na shake / to eku thoru kelâ ekeñ / nâveñ jeneñ // Jeyâchâ arthu jiviñ dhyâñtâñ | jeñ varnataya japatâñ / vishvasrijanâ yogyatâ / âli teyâ // Tedhavâñ rachile Brahmajana / teyâñ Veda didhale sâsâna / yajnâ aiseñ varttana / jiveñ keleñ // *Jnânesvari*.

Sahayajnuñ prajâh srishtvâ purovâcha prajâpatih—B. G. III. 10.

of the Universe, when Brahmâ was unable to see God or to create anything, he was asked to meditate on this Name of Brahma, and when he did so, he could make the Universe, *i. e.*, the Brahmanas, the Vedas and Sacrifices. This is the reason why the Shrutis and Smritis say that even a good action is made perfect by pronouncing the Name of God. Hence (*tasmâd*), also, after saying 'Om' (*Om ityudâhritya*), the acts of sacrifice, gift and penance (*yajna dâna tapah kriyâh*) of the knowers of the four Vedas (*Brahmavâdinâm*¹), *viz.*, Rik, Yajus, Sâma and Atharvana, are always done as prescribed by the ordinances (*pravartante vidhânoktâh satatam*). As regards '*Tat*', various (*vividhâh*) acts of sacrifice and penance (*yajna tapah kriyâh*), as well as those of gift (*dâna kriyâshcha*), are performed (*kriyante*) by the Jnânis who seek liberation (*moksha kânkshibhîh*), without aiming at reward (*anabhisandhâya phalam*), after saying *Tat* (*taditi*), which means considering them to be Brahma called *Tat*, as one understands flame to be firé. The persons referred to here are those who have realized² the Self, whom they see in action (*Brahmâpanam Brahma havir Brahmâgnau Brahmanâ hutam | Brahmaiva tena gantavyam Brahma karma samâdhinâ* || *B. G. IV. 24*) and in everything else, as we see clay in earthen vessels. If they happen to have reached Perfection, they do actions with an eye to the welfare of the world, and if they are mere

1 *Oj. Dvijatva sañskâra lakshana / yajna pravartati vedavâdiyâñche—Yathârthadipikâ.*

Brahma etale Veda tene vadanâra.—*Dvivedi.*

2 *Oj. Jnâni karma âcharati / he tyâñchyâ karmâcharanâchi riti | je karmâni Brahmachi pâhati | jvâlärupâñita agni jaisâ // Koni jnâna paripâkârtha | koni loka sangrahârtha / apakva âni pakvahi samartha / karma karitî jnâni hi ye riti || Yathârthadipikâ.*

Karmamâtrane 'Tat' arthât Brahmarupaja dekhe chhe.—*Dvivedi.*

aspirants, they do them in order to make their Reason steady. Now, we come to the word 'Sat', which is employed to express reality and goodness (*sadbhâve sâdhubhâvecha sadityetat prayujyate*). The word 'taihâ'¹ (likewise), which means here 'in the same order', shows that the application or use of the word *Sat* (*sachchhabdah yuujyate*) in connection with a Jnâni's disinterested actions (*prashaste² karmani*) offered as sacrifice to God, corresponding to its first sense 'reality' (*sadbhâve*), is given first, and its application or use (*saditi chohyate*) in connection with the mental satisfaction one feels in sacrifice, penance and gift (*yajne tapasi dâne cha sthitih³*), corresponding to its second sense 'goodness' (*sâdhubhâve*), is given afterwards. Now, the offering of distinterested actions to God, in the case of Jnânis, means seeing Brahma⁴ (*Sat*) in such actions. The first application or use of 'Sat', therefore, is the same as that of 'Tat'. This idea is expressed by saying that all action too (*karma chaiva*), of which the object is *Tat* (*tadarthiyam⁵*), is also called *Sat* (*sadityevâ-*

1 Cf. 'Tathâ' mhanâje tasâ, tyâchi krameñi bolijeto—*Yathârthadipikâ*.

2 Cf. Prashasta mhanâveñi teñ karma / jeñ kariti jnâni nishkâma / tyâ karmiñi jeñ sadbhâvârtha rupa Brahma / teñ sachchhabdeñ yojateñ // *Yathârthadipikâ*.

3 Cf. Kiñ yajna tapa dâna / ityâdi sarvahi satkarmânushthâna / tyâchyâ anushthâniñ sthiti manah samâdhâna / teñhi 'sat' aiseñ bolijeteñ // *Yathârthadipikâ*

4 Cf. Âtâñi sadbhâviñi sachchhabda prathama / prashasta karmiñi yojato, heñi vadâlâ Sarvottama / tyâchâ artha 'satkarmiñi sadbrahma / dekhane' aisa lâgalâ // *Yathârthadipikâ*.

5 Cf. Tyâñita sachchhabdâche artha doni / te doñpari karmiñi lâvuñi / 'tathâ' shabdeñi krameñi karuni / âdhîñi sadbhâva, maga sâdhubhâva, karmiñi lâvilâ // To jaisâ tachchhabdârtha / taisâcha jâlâ sachchhabdârtha / tari dobiñchâ ekachi tattvârtha / mhanuni shevatiñi siddha keleñi // *Yathârthadipikâ*.

bhidhiyate). The seer¹ is the Self ; all else is the non-Self, which is called *Tat* ; but that too is realized as the Self ; Vedic action, therefore, which proceeds from it, is also necessarily the Self, as an earthen vessel is clay, or an ornament is gold, or a piece of cloth is thread. Thus, in these five verses, we are told² that the three-fold Name '*Om Tat Sat*' of the Personal God corrects the mistakes of commission and omission in sacrifices, penances and gifts, so as to enable them to yield the desired fruit, sanctifies all human actions and shows action itself to be Brahma by means of the purification of heart. It is understood³, however, that this triple Name implies all other Names of the kind. For instance, Om, which is the root of the Vedas, suggests innumerable Names such as Govinda, Hari, &c., denoting the Vedic attributes of God. In the same way, *Tat*, which means the non-Self, suggests such Names as

Athavâ Ishvarârpana buddhyâ jeñ karita / teñhi karma tadarthiya
nischita / teñ sachchhabdeñ karoni bolijatâ / nirâkarita vaigunya sarva //
Chitsadânandalahari.

1 *Oj.* Evam drashtâ, jânatâ to chaitanya / tyâ vegaleñ jada anya /
tat padeñ âdhiñ sâmânya / artha, vegaleñ chaitanyâhuni jada aisâ hotase //
Aiseñ tat padeñ jada mâttra / teñ Brahma nirdesha nâma pavitra / kiñ jadiñ
teñ Brahma sarvatra / ghatiñ mâtî je riti // Tevhâñ to kumbha mhanatâñ
mâtî / to naga mhanatâñ soneñ pâhati / to pata mhanatâñ tantu disati / te
taranga mhanatâñ dise sâgara // *Yathârthatdipikâ*.

2 *Oj.* Kiñ Hari nâmeñ karma sâṅga saphala / Hari nâmeñ karma
nirmala / Hari nâmeñ karma Brahma dâkhavi kevala / chitta shuddhi
karuni // *Yathârthatdipikâ*.

3 *Oj.* Tyâñta hiñ tini / nâmeñ gahana bhâveñ karuni / boliliñ kiñ yâ
jâticchîfîcha nâmeñ mhanoni / trividhatva suchavileñ nâmâcheñ // Vedâcheñ
mula oñkâra / vedârtha vâchakeñ nâmeñ apâra / Govinda, Govindapati,
Vedavedya ityâdi prakâra / oñkârâñ âtalâ // Tachchhabdeñ jadâñfisha chitra
vichitra / srishti sthiti pralaya charitra / jyâ jyâ nâmifî teñ teñ nâma
mâttra / tachchhabdiñ âtaleñ // Sachchhabdeñ svarupa nikhala / sachchidâ-
nanda âtmâ, paramâtmâ ityâdi sakala / nâmâchâ prasâra jyâñta chinmâttra
kevala / to sachchhabdiñ âtalâ // *Yathârthatdipikâ*.

Vâsudeva, Bhagavâna and others, signifying the relation of God to the world. Lastly, *Sat*, which represents the Impersonal Nature of God, suggests Names like Sachchidânanda, Paramâtmâ, and so forth, referring to the spiritual aspect of God. This is a means¹ employed by Providence, in His Infinite Mercy, to force even those, who do not comprehend the importance of the pronunciation of His Holy Name² and are attached to action, to utter the triple Name and gain their wishes. But this too, people who have strong Faith will alone accept. As for those who are without Faith, even their so called good actions, Shri Krishna tells us in the next verse, are useless.

1 *OJ.* Aisâ rabasyârtha na kale / buddhi Harinâma nishtheñts na vale /
tyâncchihi vâchâ nâmîñ âdale / yâ prasangiñ tari aisâ bhâvârtha // Kifi
bhaktihina nara / koni karma mâtřiñ tatpara / tehi 'Omtatsat' aiseñ nâmâ-
trayâkshara / mhanota âni karma tari sâṅga tyâncheñ ho, hâ bhâva //
Parantu tyâñ madhyeñ shraddadhâna je kâ nara / techi yâ goshtisa hotila
tatpara / ashraddadhâna nara te vânara khara / vyartha tyânchi satkriyâ //
Yathârthatdipikâ.

2 *OJ.* Hence I say, "if you wish to pass your days in joy, sing the Lord's name loudly and also slowly. Further, commencing to sing slowly at the start you will have to sing louder and louder as Prema maddens your heart more and more. This caution is indispensable in the beginning." Thâkur Narottam has also said "Do not disclose your method of service to any body and everybody; you must be very cautious at first." The Tantras have also confirmed this by saying "Careful secretion is absolutely necessary". Drunkards uncork their bottles in great privacy, but once they come under the influence of the liquor, they care not a bit to roll in the street. So do I say, it will not do to appear publicly in the street before being intoxicated.....The Ganges is so sacred because it has touched the feet of Vishnu; can there be therefore any doubt that His own Name is far more sacred than the Ganges? Hence leave aside everything else and remain immersed in name.—*Thâkur Haranuth—Upadeshâmrîta.*

Nâma sphure tanu manâñta samagra jehhâñ, Mandâkini padanakhâñta
disela tevhâñ / Vyâpuni nâma asanâra samasta ângâ tyâchi kashî sari
kari charanâmbu Gangâ // Nâmasudhâ.

अश्रद्धया हुतं दत्तं तपस्तसं कृतं च यत् ।
 असदित्युच्यते पार्थं न च तत्प्रेत्य नो इह ॥ २८ ॥
 इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
 श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः ॥ १७ ॥

“Whatever oblation is offered, whatever gift is given, whatever penance is performed, and whatever deed is done without Faith, that, O Pârtha (Son of Prithâ)!, is called ‘Asat’ (bad), and that is nought either after death or here. Thus ends the Seventeenth Chapter, entitled ‘The Yoga of the Division of the Threefold Faith’, in the dialogue between Shri Krishna and Arjuna on the Yoga Philosophy of the Knowledge of the Eternal in the glorious Upanishads of the Bhagavad-Gitâ.”

In all these actions, Faith in what one does is the principal¹ thing. Without Faith (*ashraddhayâ*²), all sacrifice, gift, penance which one makes (*hutam dattam tapastaptam*), yea, whatever deed he does (*kritancha yat*), is called bad (*asad ityuchyate*³), because it is fruitless. It is nought both after death and here (*na cha tatpretya no iha*), and it does not tend to secure the Grace of God.

1 Cf. Parantu âvi sarva vyavasthâmâñi mukhya vâta shraddhâ chhe.—
Dvivedi.

2 Cf. Shraddhe vâñchuni homileñ, didhaleñ, tapa keleñ / athavâ jeñ kâñhiñ satkarma keleñ / teñ ‘asat’ mhanaje vâita bolileñ / agâ ! Pârthâ // *Yathârthadipikâ*.

Ashraddhâthi je karelûñ karma te Omtatsat purvaka hoyo to pana vyartha chhe.—*Dvivedi*.

3 Cf. Arjunâ ! Brahma nâmâchâñi vishiñ / buddhi sânduni âstiki / karmeñ kijati jetukiñ / asanteñ hoñti // *Jnâneshvâri*.

4 Cf. Teñ phala nedî meliyâ upari / athavâ jivantahi âhe joñvari / Ishvara prasâdâsa hetuhi na kari / vyarthachi teñ sarva // *Yathârthadipikâ*.

Gâñthi bândhali khâpari / etha athavâ paili tirifî / na sarauni jaisi mârî / upavâsiñ gâ // Taiseñ karma jâteñ teneñ / nâhiñ ihikicheñi bhoganefî / tethi paratra ke kavaneñ / âkshepâveñ // *Jnâneshvâri*.

Here ends this Chapter, which begins with the query of Arjuna regarding the condition of those who worship with Faith, but neglect the spirit as well as the letter of the Scriptures. Shri Krishna first explains the meaning of the word Faith, which is Pure Sattva or the heart (*Antahkarana*), and then tells him that it becomes Sâttvika, Râjasika or Tâmasika according to the qualities of Nature mixed in it by the tendencies of previous lives (*Sattvânurupâ sarvasya shraddhâ bhavati-XVII. 3*). Pure (*Shuddha*) Sattva or Faith in its original state desires Knowledge and Freedom and surrenders itself to the Personal God, Impure (*Mishra*) Sattva or Sâttvika Faith seeks the worship of the other Gods, and Râjasika and Tâmasika Faiths prefer to adore giants and ghosts respectively (*Yajante sâttvikâ devân.....tâmasâjanâh-XVII. 4*). All these go, after death, to the object of their worship, but those who perform severe penances, unenjoined by the Scriptures, and torment the Individual Soul in their body, in spite of their meaningless Faith, go to hell, like the men who are born with Demoniac endowments (*Karshayantah sharirastham.....âsura nishchayân-XVII. 6*). The actions of the Jijnâsus (candidates for Knowledge) and Jnânis are, according to the letter of the Scriptures, interpreted in the light of their spirit, those of the worshippers of other Gods, etc., are according to their letter only, without any regard to their spirit, (*Avidhi-purvakam—B. G. IX. 23*), but the last mentioned cruel Tapasvis miss both their letter and spirit egregiously. Shri Krishna, then, describes the Sâttvika, Râjasika and Tâmasika foods, sacrifices, penances and gifts (*Âhârastvapi.....bhedamimam shrinu-XVII. 7*), of which the

Ne te atra â jagatamâñ ke paratra marana pachhini dashâmân kasho
lâbha karatuñ nathi.—*Devedi*.

Sâttvika ones alone are taught to be welcomed¹, and all the rest to be shunned. The fact that, instead of giving the actual names of the Sâttvika, Râjasika and Tâmasika foods available in India in His times, the Blessed Lord gives only their kinds (*Âyuh sattva.....bhojanam tâmasa priyam-XVII. 8-10*), is one of the points which prove that the Bhagavad-Gitâ is not meant only for a particular country or for a particular time, but for all countries and for all times without any distinction. The penances of body, speech and mind (*Deva dvija guru prâjna.....mânasamuchyate-XVII. 14-16*), mentioned in this Chapter, are summed up by the Saint Tukârâma thus² :—

“Take, O my tongue!, do take the sweet Name of God. O eyes!, enjoy the Bliss of the Universe as the Form of the Personal God. O ears!, hear the Glories of God. O mind!, run to take rest in the Impersonal Nature of God. *Tukâ* says, O Soul!, do not give up this God of Gods.”

Râmâdâsa Swâmi says³ that it is impossible to do any Vedic action exactly according to the ordinances of the Scriptures. The remembrance of ‘*Om Tat Sat*’ the triple Name of God (*Omtatsaditi nirdesho.....sadityevâ-bhidhiyate-XVII. 23-27*), which suggests also other Names of the kind, such as Govinda, Vâsudeva, Sachchidânanda and so forth, therefore, is intended to cure any defects in actions, which must, however, be at all events done with Faith, as, otherwise, they would bear no fruit here or

1 Cf. Kâñ jeñ karâvayâ sâttvikâcheñ sampâdana / âni râjasa tâmasa âcharana tyajâvaya—*Chitsadânandalahari*.

2 Cf. Gheîñ gheîñ mâze vâche / goda nâma Vithobâcheñ // Tumhi ghyâre doie sukha / pahâ Vithobâcheñ mukha // Tumhi âikâre kâna / mâzyâ Vithobâche guna // Manâ tetheli dhâñiva gheîñ / râheñ Vithobâcheñ pâñi // *Tukâ* mhane jivâ / nako soduñ yâ Keshavâ //

3 Cf. Yathâ sânga re karma teñhi ghadenâ.

hereafter (*Ashraddhayā.....na cha tat pretya no iha-XVII. 28*). The power and influence of the Name of God is thus¹ sung by the Saints Tukārāma and Vāmana Pandita :—

“ One, who says Rāma at each and every morsel of food he takes, has truly observed fast although he may have taken his full meals. Blessed indeed is that body ; it is the place where even the Holy Waters and penances seek relief from the worries of life. One, who says Rāma while he is engaged in his occupations, always enjoys the bliss of absorption. One, who says Rāma while he is walking his way, performs sacrifices at each step he puts forth. One, who says Rāma while he is enjoying or renouncing pleasures, is not at all stained by the actions he does. One, who thus remembers God always, is, says *Tukā*, free even when he is alive.”

—*Tukārāma's Gāthā*.

“ The Name of God, coming from the lips of even those who do not understand its unique power, destroys sins. But, as for those who remember the same Name knowing its full importance, however addicted their minds may be to the path of births and deaths, the Almighty God makes them indifferent to worldly pursuits by their repetition of His Name and Glories.”

—*Nāmasudhā*.

We find in the ‘*Life Science*’ that “The Sacred Syllables have wonderful vibratory power. They have more power to-day than ever before, not only because

1 Cf. Rāma mhane grāsogrāsiñ / tochi jevilā upavāsi // Dhanya dhanya teñ sharira / tirtha vratāñcheñ māhera // Rāma mhane karitāñ dhandā / sukha samādhi te sadā // Rāma mhane vāta chāli / yajna pāulā pāuliñ // Rāma mhane bhogīñ tyāgiñ / karma na limpe tyā angiñ // Aisā Rāma jape / nitya / *Tukā* mhane jivanmukta //

Na jānatahi ye mukhā Hari, tathāpi pāpeñ hari / smaroni mahimā smare vadaniñ tifichi nāmeñ jari / pravritti vishayiñ jari asati tyā janānchiñ maneñ / virakta karito Hari svaguna nāma sankirtaneñ // *Nāmasudhā*.

its potent words and tones, in their combinations, were founded on the Law of Vibration which touches a deep vibratory current in the human constitution, but, also because of the velocity they have acquired through constant repetition. Persistent repetition of thought-vibration is omnipotent."

The next Chapter, which is the last of this Bhagavad-Gita begins with the question of Arjuna regarding the difference between Renunciation (*Sannyâsa*), and Abstention (*Tyâga*), and proceeds to give a summary of all the foregoing discourses.

CHAPTER XVIII

(ASHTÂDASHO'DHYÂYAH)



SYNOPSIS.—At the close of the XVIIth Chapter, Arjuna remembered the Shrutis ‘Sannyasya shravanam kuryât’ and ‘Tyâgenaike amritattvamânashuh’ and found himself unable to reconcile them with the fact that he himself as well as Yâjnavalkya, Janaka and many others could realize the Self without the help of ‘Âshrama sannyâsa’ (Fourth stage of life). He, therefore, requests Shri Krishna, in the first verse of this Chapter, to explain to him the true meaning of both ‘Sannyâsa’ (Renunciation) and ‘Tyâga’ (Abstention). Shri Krishna says in reply that the renouncing of ‘actions done with desire’ is Renunciation (Kâmyânâm karmanâm nyâsam sannyâsam—XVIII. 2) and the abstaining from the fruit of all actions (Sarva karma phalatyâgam—XVIII. 2) is Abstention (Tyâga), i. e., the avoiding of Pitri Loka (Karmanâ pitri lokah—Shruti), by performing the necessary, viz., religious, social and natural, duties and offering them as sacrifice to the Personal God (Yatah pravrittir bhutânâm yena sarvamidam tatam| svakarmanâ tamabhyarchya siddhim vindati mânavaḥ || XVIII—46). Both of them (Sannyâsa and Tyâga) make up Sannyâsa proper (Naishkarmya

*siddhim paramām sannyāsenādhigachchhati—
B. G. XVIII. 49) as well as Tyāga proper (Tyāgenaike amritattvamānashuh—
Shruti), the result of which is Knowledge and Freedom. In order that Arjuna, who has already acquired Knowledge, may be thoroughly satisfied that the Self is actionless, the firm belief in which is one of the necessary conditions of such sacrifice, Shri Krishna gives him the five causes by which alone all actions are accomplished, viz., the body, the actor, the various organs, the diverse kinds of activities and the deities (Adhishtānam tathā kartā karanancha prithagvidham | vividhāshcha prithakcheshtā daivam chaivātra panchamam—B. G. XVIII. 14). He who, therefore, thus realizes the Self to be actionless and whose Reason is untainted with desire, although he may slay all the people in the three worlds, slays not, nor is he bound (Yasya nāhankrito bhāvo buddhīryasya na lipyate | hatvāpi sa imāñlokanā na hanti na nibaddhyate // B. G. XVIII. 17). In this Chapter, Shri Krishna also describes the three kinds (Sāttvika, Rājasika and Tāmasika) of Abstention (Tyāga), Knowledge (Jnāna), Action (Karma), Actor (Kartā), Reason (Buddhi), Firmness (Dhṛiti) and Happiness (Sukha), of which the Sāttvika ones alone are to be followed, as far as it lies in our power, and the Rājasika and Tāmasika are to be entirely avoided. He, then, proceeds to enumerate the duties of the four castes, viz., Brahmanas, Kshatriyas, Vaishyas and Shudras, in order that every man may know what he has*

got to do in this life. By devoting oneself to one's own duty without any desire (*Sve sve karmanyabhiratah*—B. G. XVIII. 45) and by offering it as sacrifice to the Personal God (*Svakarmanā Tamabhyarchya*—B. G. XVIII. 46), man purifies his mind (*Asakta buddhih sarvatra jitātmā vigatasprihah*—B. G. XVIII. 49) and obtains practical Knowledge of the Self (*Naishkarmya siddhim paramām sannyāsenādhigachchhati*—B. G. XVIII. 49). The aspirant then worships both the Impersonal and Personal Brahma ('*Buddhyā vishuddhayā yukto dhrityātmānam niyamyacha*' and '*Dhyāna yoga paro nityam*'—B. G. XVIII. 51 & 52) and becomes fit to enjoy Living-Freedom (*Brahmabhuyāya kalpate*—B. G. XVIII. 53) and to realize all to be the Self or *Vāsudeva* (*Bhuteshu Madbhaktim labhate parām*—B. G. XVIII. 54). By the development of such Love, he realizes the Self or the Personal God as the Infinite Impersonal Spectator and, after the dissolution of his physical body, enters into His Supreme Abode, the *Anādi Vaikuntha* (*Bhaktyā Mām abhijānāti yāvān yashchāsmi tattvataḥ | tato Mām tattvato jñātvā vishate tadanantaram* || B. G. XVIII. 55). The Blessed Lord now tells Arjuna how God, dwelling in the heart of beings, compels them to enjoy their Prārabdha even against their wishes (*Ishvarah sarva bhutānām hriddeshe'rjuna tishthati | bhrāmayan sarva bhutāni yantrārudhāni māyayā* || B. G. XVIII. 61), and thereby causes him to change his mind and express his willingness to fight (*Karishye*

vachanam Tava—B. G. XVIII. 73). The last advice which the disciple receives is to practise one or the other of the two modes of Worship recommended by the Master in Chapter XII for perfecting Knowledge. They are :—Ist, the nine-fold Love of God (*Manmanâbhava Madbhakto Madyâji Mâm namaskuru—B. G. XVIII. 65*), and 2nd, the abandonment of duty for the purpose of taking refuge in His Yoga or Divine Power (*Sarva dharmân parityajya Mâmekam sharanam vraja—B. G. XVIII. 66*). This, Arjuna is told, would destroy his *Sanchita* and *Kriyamâna* (*Aham tvâ sarva pâpebhyo mokshayishyâmi—B. G. XVIII. 66*)—a result which, he is assured, can also be obtained by his teaching the *Gitâ* to the Lovers of God, provided he does not fail to give, in his interpretation of it, the greatest possible importance to His Love (*Ya idam paramam guhyam Madbhakteshvabhidhâsyati/bhaktim Mayi parâm kritvâ Mâmevaishat�asañshayah || B. G. XVIII. 68*), which is the essence of its philosophy. He is forbidden, however, to reveal the secret to one who has no power of discrimination or faith (*Nâtapaskâya nâbhaktâya—B. G. XVIII. 67*). In reply to Shri Krishna's question about the effect of His words on his mind, Arjuna says that his Ignorance as well as the Delusion caused by it have been destroyed by the Knowledge the Blessed Lord has been pleased to impart to him (*Nashto mohah smritir labdhâ—B. G. XVIII. 73*) through the *Gitâ*. At the end of this discourse, Sanjaya also acknowledges to have secured the Knowledge of the Divine

Power and the Vision of the Cosmic Form, for the first time, from Shri Krishna Himself through the boon of his Preceptor Vyâsa ('Vyâsa prasâdâchchhrutavân etad guhyamaham param' and 'Tachcha sañsmritya sañsmritya rupam atyadbhutam Hareh'—B. G. XVIII. 75 & 77), who had given him before only the Knowledge of the Impersonal Brahma by both the Vyatireka and Anvaya methods. In the last verse of the Gitâ, he tells, in reply to the blind king's query at its commencement (Kimakurvata Sanjaya—B. G. I. 1), that fortune, victory, prosperity and eternal justice wait upon the party represented by Shri Krishna and Arjuna (Yatra Yogeshvarah Krishno yatra Pârtho Dhanurdharah | tatra shrirvijayo bhutir dhruvâ nitir matir mama—B. G. XVIII. 78).

O Thou Merciful Ruler of this Universe!, Who alone art both its material and efficient cause. O Thou Father of Brahmâ and Creator of the Vedas! O Thou All-pervading Vishnu!, Who bearest the *Shri Vatsa* on Thy Divine Breast as a distinguishing mark of Thy noble quality of Forgiveness. O Thou dear Hari!, Who, sitting in the heart of Thy votaries, drivest away all their failings and miseries. O Thou, before Whom words recoil and Whom thoughts fail to find! O Thou Who art the smallest of the small, the greatest of the great and the wisest of the wise! O Thou Who art without hands and feet and yet possessest the power to grasp and move! O Thou Who seest without eyes and hearest without ears! O Thou Who art the Impersonal Brahma, the Personal God and the motley world itself formed of the three qualities of Sattva, Rajas and Tamas! Indeed, they alone know Thee who realize all

these three aspects of Thine ! O Shri Krishna !, those who give up Thy Love, from which flows a stream of blessings, and take pains for the acquisition of mere Knowledge, get nothing but the pains that they have undergone, and are like those who thresh mere husks and do not obtain food-grains as the fruit of their labour. Oh ! how fortunate were the inhabitants of Vraja, who had for their intimate companion Thee—the Eternal and Perfect Brahma ! May the dust of their feet fall on our heads ! Thy Love, however, is secured by those only, who do not look to anybody for favour and who do not cherish any fond desire, but who, having given up all other beliefs and persuasions, worship Thy Holy Feet alone. They are, by Thy Grace, not at all affected by the merits and demerits arising out of the observance or non-observance of ordinances, but full of joy with the drink of the praises of Thy virtues, they realize Thee to be the Self and are able to cross easily the ocean of worldly life and enjoy Thy Eternal Bliss and Companionship in Thy Supreme Abode. O Omnipotent Being !, in the plenitude of all Thou possessest, Thou hast no wish to obtain any honour from us, but the honour that we give Thee is reflected back to us, just as the beauty of the face is reflected in the figure on the mirror. O Beloved Lord of the nature of the Kalpavriksha ! Thy excellence is so attractive that even the great Munis like Shukâchârya, who always repose in the Self and who have no bonds of the world, are tempted to sing Thy Name and Glories ! May Thy humble and ignorant child be, then, graciously pardoned for indulging awhile in the enjoyment of Thy ever enticing attributes !

After hearing the last seventeen chapters of the Bhagavad-Gitâ, it suddenly occurred to Arjuna how

Shri Krishna could impart this sacred Knowledge to him, when he was a mere householder and not an Åshrama Sannyåsi, who alone is permitted by the Shruti (*Sannyasya shravanam kuryât*) to hear the secret. But, at the same time, he thought¹ that, as the great Jnânis—Janaka, Yâjnavalkya, Vasishtha, Vyâsa and even Shri Krishna Himself, the Eighth Incarnation of Vishnu—were all householders too, the word ‘*Sannyâsa*’ ought to mean something else, because the argument that these people must have been Sannyâsis in their past lives is untenable² for want of any proof. He also remembered, subsequently, the definition of the word ‘*Sannyâsi*’ given by Shri Krishna at the beginning of Chapter VI, *viz.*, that he is a person who does such work as needs be done independently of its fruit (*Anâshritah karma phalam kâryam karma karoti yah*). But, while he is just reconciling things and thinking³ that such Sannyâsa in

1 *OJ. Dvitiyâdhyâyâ pâsunî Bhagavanta / saptadasha adhyâya par-*
yanta / svasvarûpa satya jnânânta / vedânta guhya upadeshitâ jâlâ //
Toñi shankalâ Arjuna maniñ / kiñ heñ shravana karâveñ sannyâsiyâniñ /
Shruti ‘sannyasya shravanam kuryât’ mhanoni / shravana yatiteñ bolate //
Tari âpana navhe sannyâsi / stri putra râjya yukta grihavâsi / grihastha
dharmiñ yâ shravanâsi / mi adhikâri keñvi jâloñ? // Äni mîcha navhe ekalâ /
Janaka jitâñchi moksha pâvalâ / sannyâsa tyâsahi nâhiñ äikilâ / aiseñchi
jnâni grihastha Yâjnavalkya // Yathârthatdipikâ.

2 *OJ. Janmântara upanayana / karâvayâ vedâdhyayana / yogya kari*
tari vedânta shravana manana / janmântara sannyâseñ ghadoñ shake //
Jaiseñ ‘snâtvâ bhunjiyât’ mhanoni / taiseñ ‘sannyasya shravanam kuryât’
yâ tihîñ padeñ karuni / Veda mhaue ‘shravana karâveñ sannyâsi houni’ /
purva dina snâna taisâ purva janma sannyâsa // Yathârthatdipikâ.

3 *OJ. Tevhâñ karma mula sannyâsa / upayogi moksha mârgâsa / aiseñ*
vâtatâñi Arjunâea / ‘na karmanâ na prajayâ’ he Shruti åthavalî // Äni
karmiñcha sannyâsa / panchamiñ shashthiñ vadala vistâreñ Shrinvâsa /
Shruti karmâsa udauni tyâgâsa / moksha pradhânâṅga bolate // Tari tyâga
sannyâsâhuni / vegâlachi äsela mhanoni / Gitâ äni Shruti virodha parihaaruni /
mânita jâlâ // Yathârthatdipikâ.

Karma Yoga is surely useful to secure Freedom, he is again thrown into confusion by the remembrance of another Shruti, which says that Freedom is obtained not by action, nor by progeny, nor by wealth, but by Abstention alone (*Na karmanā na prajayā dhanena tyāgenaike amritattvamānashuh*). To reconcile the Gitā and the Shruti, therefore, he is forced to conclude that, as Renunciation or *Sannyāsa* implies Action or *Karma* and Abstention or *Tyāga* excludes it, they must be two separate things. To make the point clear, however, he requests Shri Krishna, in the first verse of this Chapter, to give him the true meaning of the word '*Sannyāsa*' and also that of '*Tyāga*', which is said to be different from it.

**अर्जुन उवाच—संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १ ॥**

"I wish to know, O Mahābāho (Mighty-armed) !, the essence of Renunciation and, O Hrishikesha (Lord of the senses) !, O Keshinishudana (Destroyer of Keshi) !, of Abstention severally."

What Arjuna desires to know (*ichchhāmi¹ veditum*) here is the essence (*tattvam*) of Renunciation (*sannyāsa-sya*), that is, whether it means *Āshrama Sannyāsa* (the fourth stage of life), which consists in giving up all the duties prescribed by the Vedas, or it means the performance of the necessary duties, offered as sacrifice to the Personal God, and the abandonment of only the fruit of action. If it bears the latter meaning, he wishes further to know the essence of Abstention (*tyāgasya*)

1 *OJ. Mhanuna chaturthāshramarupi sannyāsa gheuna sarva karmāchā kevhāñi tari kharokharacha tyāga karanyācheñi tattva yā karmayoga mārgāñita åhe kiñ nāhiñ, nasañyāsa 'sannyāsa' va 'tyāga' yā dona shabdāñche artha kāya asā Arjunāchā åtāñi prashna åhe.—Gitārahasya.*

too, considered apart (*prithak*), since the Shruti¹, which speaks of *Tyāga*, says that Immortality or Freedom cannot be obtained by Action. Arjuna calls Shri Krishna, in this verse, by the three names of *Mahābāho* (Mighty-armed), *Hrishikesh*a (Lord of the senses) and *Keshinishudana* (Destroyer of Keshi) to excuse² himself for having asked a question which had already been discussed in Chapters III, V and VI. What Arjuna wishes to show is that the Master, being the Lord of the senses (*Hrishikesh*³), already understands the doubt that arises in his mind and does not stand in need of any reason from him for his putting the question, and that He, Who with His mighty arms (*Mahā*⁴ *bāho*) killed the most terrible giant Keshi (*Keshinishudana*), is certainly capable of destroying his insignificant doubts. In the next verse, Shri Krishna gives a reply to the question of Arjuna.

श्रीभगवानुवाच—काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

“The Sages understand, as Renunciation, the renouncing of actions to which fruit is attached; the Wise call the abstaining from the fruit of all actions, Abstention.”

1 Cf. Na karm-nā na prajayā dhanena tyāgenaike amritattvamānashuh //

2 Cf. Nishkāma āni Ishvarārpita / tyā karmīñ bandha nāhiñ nischita / tochi sanniyāsa bohilōñ āni punhā utyanta / sādara tattva jānoñ ichchhitōñ kāñ mhanasi ? // *Yathārthatdipikā*.

3 Cf. Kiñ ‘buddhit-ū sandeha padalā / to vāgindriya dvārā ughadalā / tyāchā sīkṣi Tuñ mhanuni majalā / Arjuna bolato’ // Devāsa vāto ye riti / mhanuni ‘Hrishikesh’ mhane tyā prati / kiñ safishayayukta māzi mati / teñ Tuñ Hr.shikesha jānasi hā bhāva // *Yathārthatdipikā*.

4 Cf. Kiñ bāhu vāthavuni jaisā / Keshi mārilā Jagannivāsā / vritti sandehānta māzā Tuñcha taisā / praveshavuni Keshi mārilā taisā parharisi // *Yathārthatdipikā*.

'*Kavi*' means the poets, that is, the Jnânis. They know that Sannyâsa or Renunciation is the foregoing (*nyâsam*) of all such optional duties (*kâmyânâmî karmanâm*) as '*Putra kâmo yajeta*' '*Svarga kâmo yajeta*', prescribed by the Vedas for those who desire to have sons or heaven or some other transient object. Nobody, however, would be able to do this, whose mind is not partially purified² by the due performance of the necessary duties. The Shruti, therefore, says that one, who has no worldly craving, is only fit to hear the secret (*Sannyasya shravanam kuryât*), for, the desire for Knowledge and Freedom of such a person is very keen. He is a true Jijnâsu. If he then³ accepts also the Âshrama Sannyâsa, it is not bad, but it must be understood, at the same time, that it is not at all necessary for the object he wishes to gain. For, Janaka, Yâjnavalkya, Vasishtha and many others have become perfect Jnânis

1 *OJ.* 'Putra kâmo yajeta' 'svarga kâmo yajeta' / aiseñi jeñi jeñi karma vedavihita / teñi karmachi tâkaneñi tattva sannyâsâcheñi // Je kavi jnâni / te jânati heñi sannyâsa tattva mhanoni / kiñ Janakâtika grihastha houni / yâ sannyâseñi yogya jâle shravanâteñi // Kiñ shuddha chittâvina / tyâga hâ karuñi shake kavana? / aisiyâsachi yogya shravana / vedântâcheñi // *Yathârthatadipikâ*.

"Tametam vedânuvachanena Brâhmaṇâ vivedishanti yajnena dânaena tapasâ nâshakena" e shrutimâni kahelâñi yajna dâna tapa je chhe te nitya karmarupe Bhagavadarpana buddhithi vividashâvâlâ mumukshu e jnâna thatâ sudhi karavâñi, pana kâmya karmano to atyanta tyâgaja karavo.—*Deivedi*.

2 *OJ.* Karuni vihita karmeñi sâdhili chitta shuddhi / shravana manana mâtrîñi yogyatâ hechi siddhi // *Brahmastuti*.

3 *OJ.* Tevhâñi âshrama rupahi sannyâsa / barâ, jari ase kâmya sannyâsa / âni sannyâsa kâmya tyâga rupa yâsa / sannyâsapana chaturthâ- shramâ vâñchunihî // *Yathârthatadipikâ*.

Brahmachâri, grihastha, va vânaprastha, ashâ kramineñi 'shevatîñi pratyekâneñi sarva karma tyâgarupa, sannyâsa agarâ chaturthâshrama ghetalyâ kherija moksha prâpticha hota nâhiñ' heñi smârta mata yethenî pratipâdyâ nâhiñ.—*Gîtarahasya*.

without it. When the Shruti¹ says that we ought to become Sannyâsis or enter the fourth stage of life on the very day we feel a disgust for the world, its object is only to prevent² us from falling again into the snares of worldly life. An Âshrama Sannyâsi, besides, if he has worldly desires³, has to take birth in senseless wombs, because, he has no opportunities of doing actions in that stage to secure for him a birth in one of the higher worlds or even this world. The essence of Sannyâsa or Renunciation is, therefore, the giving up of, what are called, optional duties. As regards the essence of Tyâga (*Abstention*), which also Arjuna wishes to know, the same Shruti '*Na karmanâ na prajayâ*', which threw him into doubt because he could not understand its true meaning, confirms⁴ what Shri Krishna has already said in Chapter III on the subject and what He now repeats in this verse. When the Shruti says that Freedom is not obtained by Action (*Na karmanâ*), it refers to actions which spring out of desire (*Kâmya karma*) and which we are asked, in the Gitâ, to avoid altogether, in order that we may be fit for discipleship. This is called *Sannyâsa* or Renunciation, which is the

1 Cf. *Yadahareva virajet tadahareva pravrajeta //*

2 Cf. *Evam punhâ vishayâsakta houñ shake yâsa / upâya shikhâ sutra tyâga bolilâ—Yathârthatdipikâ.*

3 Cf. *Shikhâ bodoni todilâ dorâ / âni kâmya maniñ, to naraka pâve sannyâsi—Yathârthatdipikâ.*

4 Cf. *Ekâ tyâgîtyâga doni / Deva bolilâ suchavuni / pari to karma-mula sannyâss mhanoni / 'na karmanâ na prajayâ' yâ Shrutiñ Pârtha shankalâ // 'Na karmanâ' mhane Shruti / teñi kâmya karma; tyâga tyâchâcha sâṅge Shripati / 'kâmyânâm karmanâm nyâsam' mhane prastutîñ / kifi shravanâdhikâra kâmya tyâga sannyâseñ // Boloni kâmya tyâga / bole Ishvarârpita karma yoga / kiñ nitya karmâsahi phalabhoga / Ishvarîñ na arpitâñ // Yathârthatdipikâ.*

first part¹ of *Tyâga* or Abstention. The second part of *Tyâga*, the same Shruti mentions in the words '*Tyâgenaike amritattvamânashuh*', which mean that Immortality is secured only by Abstention, i.e., by abstaining from the fruits of all the necessary religious, social and natural duties which are to be offered as sacrifice to the Personal God. This very idea is expressed distinctly in the verse, when it is said that the Wise call the abstaining from the fruit of all actions as Abstention (*sarva karma phala tyâgam prâhustyâgam vichakshanâh*), which evidently means² that the necessary religious, social and natural actions should be offered as sacrifice to God. For, when the total abandonment of optional work (*kâmyânâm karmanâm nyâsam*) is recommended, the only duties that remain to be done are the necessary ones. But these apparently have no fruit. Why, then, are we asked to abstain from the fruit of all actions (*sarva karma phala tyâgam*)? The reply is that each and every action, whatever be its nature, has the power to fetter, unless it is offered as sacrifice to God (*Yajnârthât karmano'nyatra loko'yam karma bandhanah—B. G. III. 9*). The Shruti also says that even those, who do the necessary duties disinterestedly, have to go to Pitriloka (*Karmanâ pitrilokah*). If one, however, says that he would offer also the optional work (*Kâmya karma*) to God, it won't be accepted (*Tadarthatam karma Kaunteya muktasangah*

1 *OJ.* Kira dohiñ ibiñ shabdiñ / tyâguchi bolije trishuddhi / pari kârana etha bhediñ / etuleñchi // Jeñ nipatauni karma sândije / teñ sândaneñ sannyâsu mhanije / âni phala mâttra kâñ tejije / tyâga to gû! // *Jnâneshvarti.*

2 *OJ.* Mhanoni sarva laukikeñ / âni karmeñ nityeñ vaidikeñ / yâncâ phalatyâga mhanatâñ suchavi itakeñ / kiñ sarva karâveñ Madarpâna // *Yathârthatadipikâ.*

samāchara—B. G. III. 9). Prohibited actions (*Nishiddha¹ karma*) must then be certainly out of the question. All actions (*sarva karmia*), therefore, mean only the necessary duties, *viz.*, the religious duties prescribed by the Vedas, the social² duties sanctioned by the societies we live in, and the natural duties essential for the protection of the body. To these, Shri Krishna refers in Chapter IX. 27, when He wishes Arjuna to offer to Him whatever he does, whatever he eats, whatever sacrifice he makes, whatever he gives and whatever penance he performs (*Yat karoshi yadashnāsi yajjuhoshi dadāsi yat / yāt tapasyasi Kaunteya tat kurushva Madarpanam*). Abandonment of actions with desire produces Dispassion³; abandonment of the fruit of the necessary religious, social and natural duties, by offering them as sacrifice to God, begets Love of God. The former is called *Sannyāsa* or Renunciation and the

1 *Ofr.* Kāmya shuddha teñ na sose jethēñ / nishiddha kāya sosela tethēñ ? / siddhānta arpanīñ hāchi yethēñ / kiñ nitya āni dehanirvāha āvashyaka // *Yathārthatadipikā*.

2 *Vide* Part I 'Theology', page 163.

Ofr. While the Gitā insists much on social duties, it recognises a supra-social state. It believes in the infinite destiny of the Individual apart from human society. The Sannyāsin is above all rules, caste and society. This symbolises the infinite dignity of man, who can strip himself of all externals, even wife and children, and be self-sufficient in the solitude of the desert if he has his God with him. It is not an ascetic ideal that the Sannyāsin adopts. He may be aloof from society, yet he has compassion for all. Mahādeva, the ideal ascetic, seated in the Himalayan snows, readily drinks poison for the saving of humanity.—*Indian Philosophy by Professor Rādhākrishnan*.

3 *Ofr.* Kāmya tyāgeñ virakti / Ishvarārpana phala tyāgeñ bhakti / maga Ishvara prasādeñ mukti / ātmavta sākshātkāra anubhaveñ // *Yathārthatadipikā*.

Kimbahunā Pārthā aiseñ / jeñ kāmya karma gā ase / teñ tejijeñ visha jaiseñ / vokuniyāñ // Heñ kāmya karma sāndaneñ / teñ kāmaneteñchi upadaneñ / dhana tyāgeñ davadaneñ / jaiseñ bhaya // *Jnāneśvari*.

latter *Tyâga* or Abstention. The result of both (which are the two parts of *Tyâga* proper) is Knowledge and Freedom (*Tyâgenaike amritattvam*). In the next verse, Shri Krishna gives the opinions of the Sâṅkhyas and the Mimâmsakas on this point.

त्यज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्यज्यमिति चापरे ॥ ३ ॥

“ Some thoughtful men say that action should be abandoned as full of evil, and others that the actions of sacrifice, gift and penance should not be abandoned.”

It is a well known fact that the supply of things in the market is in proportion to the demand for them. The demand for goods which are really good and durable is comparatively small, on account of their high, and sometimes prohibitive, prices, and, therefore, their supply is also limited. On the other hand, we find on every side a large and continuous demand for things which are showy but momentary, because they are cheap and within the reach of even the poor, and naturally they are overstocked in the market. In the same way, the number of genuine seekers of Truth, Pure and Eternal, in this world being very small, because its acquisition requires the wealth of Shuddha¹ Sattva, which is indeed seldom to be met with, the spiritual guides who lead us on the path of Truth are also very rare. The majority of men, however, being Râjasika and Tâmasika, hanker after sense-objects which are impure and transient; consequently, hosts of teachers have, at all times, been coming forward to give, or rather to pretend to give, them what they want, in spite of the plain

1 *Oj. Nireñ konâpâshiñ hoy a eka raja / tari dyâre maja durbalâsi // Tukârâma Mahârâja.*

and unequivocal Shruti that the Prârabdha must be exhausted by actual enjoyment (*Prârabdha karmanâm bhogâdeva kshayah*) and the emphatic assertion of the Gitâ that even the man of Knowledge acts in conformity with his Prârabdha (*Sadrisham cheshtate svasyâh prakriter jnânavânapi—III. 33*). Shri Krishna does not trouble Himself with the hollow theories of such ephemeral advisers, whose growth is similar to that of mushrooms and who appear as wise¹ only to those whose common sense has been rent away by desires (*Kâmai staistair hritajnândh—B. G. VII. 20*). He speaks only of the views of the Sâṅkhyas and the Mimâñsakas, who call themselves the followers of Kapila and Jaimini respectively, the incarnations of God, but who, as already mentioned in the Introduction, have misunderstood the founders of their Faith. The Sâṅkhyas alone, however, are called thoughtful (*manishinah²*), for, a person who sees white to be yellow is better than one who sees nothing. They say (*eke prâhuh*) that all action should be abandoned, as full of evil (*tyâjyam doshavaditi karma*), whereas the others (*châpare*), viz., the Mimâñsakas, hold that acts of sacrifice, gifts and penance should not be abandoned (*yajna dâna tapah karma na tyâjyamiti*) under any circumstances. As a matter of fact, the doctrines of both³, as they are understood, are wrong, but the former (*Sâṅkhyas*) are deemed superior⁴, because they see that there is evil even in necessary and

1 *OJ.* Janâsa avichakshanahi vâtati vichakshana—*Yathârthatdipikâ*.

2 *OJ.* Kiñ nipata andha tyâbuni / shvetâsa pita mhane to barâ, yâ nyâyeñi karuni / nânâ matakâra buddhimanta mhanoni / mâniti jana // *Yathârthatdipikâ*.

3 *OJ.* Eka sâṅkhya eka mimâñsaka / aiseñ Sarvottama suchavi, donhi paksha bolatâñi—*Yathârthatdipikâ*.

4 *OJ.* Kiñ, jeñ nitya nishkâma / bandha kari teñhi karma / heñ tyâñsa kalaleñi varma / ‘buddhimanta’ te mhanâve yâ bhâveñ // *Yathârthatdipikâ*.

disinterested¹ actions, in as much as they too fetter (*Karmanā pitrilokah*) like actions done with the desire of fruit. But they do not see that even deadly poisons, like aconite and nuxvomica, are converted into healing medicines by skilful physicians and utilized in curing diseases arising from cold and bile. The medical science could never have made the progress it has done, if poisons had been indiscriminately excluded from the Pharmacopoeia. What the founder of their system, Kapila Muni, the Third Incarnation² of Vishnu, insists upon is the realization of the Self by the separation of the *Tattvas* or elements, and he only aims at this when he says that 'the highest blessedness or Freedom consists in having renounced all activity'. The Mimāñsakas go to the other extreme. They urge that even optional duties ought to be performed by every one, not knowing³ that Jaimini, the founder of their system, condemned Freedom (*Moksha*) by the special order of his Preceptor Vyāsa, in order to direct to the Path of Action those who, on account of the impurity of their Reason, were unfit to acquire Knowledge. In the next verse, Shri Krishna asks Arjuna to hear His own

1 *Of.* Sarva karmeñi doshayukta ataeva tyājya hota heñi sannyāsa mārgāñitaleñi mata Gitesa sammata nāhiñi. Gitā phakta 'kāmya' karmāñichā sannyāsa karanyāssā sāngata āhe.—*Gitārahasya*.

2 *Of.* Kapila Muni Bhagavadavatāra / to svayēñi sāṅkhya shāstrakāra / parantu je jāle bhāshyakāra / viruddha kāñhi bolaneñ tayāñcheñ // *Yathārthatdipikā*.

3 *Of.* Mimāñsa sutrakāra / Jaimini Vyāśashishya hā nirdbhāra / to gurvāijneneñcha vedechāra / moksha ninduni boliñi / Kiñ advaita tattvīñ anadhiñkāri praveshoni / nāshitiñ donhi prakārīñ / jnāna bimbenā antariñ / āni karmiñi dharitila anādara // Tyāñsa karmāñicha yojāveñ / tihīñ kāmyāsa adhīñi bhajāveñ / nishedhuni moksha ; yā bhāveñ / Jaimini bole heñi sutra // Āmnāyasya kriyārthatvād ānārthakyam atadarthānām // *Yathārthatdipikā*.

opinion on the subject, and the description He is going to give of the three kinds of Abstention.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तिः ॥ ४ ॥

“ Hear My decision as to that Abstention, O Bharatasattama (Best of the descendants of Bharata) ; Abstention, O Purushavyâghra (Tiger of men) , is also explained as being threefold.”

The Blessed Lord, after giving the conclusions of the two diametrically opposite parties, who resembled the Pândavas and the Kauravas, about that Abstention (*tatra tyâge*), wishes Arjuna to listen to His own sentence (*nischayam shrinu Me*), which is the most¹ powerful and faultless of them, as he is the bravest man (*Purushavyâghra*) and the best too among all the Bhâratas (*Bharatasattama*). He is also (*hi*) pleased, He says, to mention, for the information of Arjuna, what are said to be the three distinctive kinds (*trividhah sam-prakirtitah*) of Abstention. In the next two verses, He gives first² His own views as regards Abstention.

यद्वदानतपःकर्म न त्यज्यं कार्यमेव तत् ।
यद्वो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥
एतान्यपि तु कर्माणि संगं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थं निश्चितं मतमुत्तमम् ॥ ६ ॥

1 Of. Tyâ dohiñ pakshâñ vegalâ / paksha Mâzâ âgalâ / Bharata-vâñshâñta purusha shârdulâ ! / tuñ jaisâ sattama // Kiñ eka paksha Kaurava / paksha dusarâ Pândava / tyâñcha madhyeñ parantu abhinava / tuñ purushavyâghra adhika sarvâñhuni // Aisâ tyâga vishayaka / nischaya Mazâ jo eka / to yâ dohiñ pakshâñhuni adhika / aiseñ Arjunâchyâ yâ doñ nâmîñ suchavi // *Yathârthatdipikâ*.

2 Of. Maja sarvajnâchiye bodhiñ / jeñ alota mânâ trishuddhi / teñ nischita tavañ âdhîñ / vichâri pâñ // *Yathârthatdipikâ*.

" The actions of sacrifice, gift and penance should not be abandoned but should be performed ; for, sacrifices, gifts and penances are the purifiers of the thoughtful. But even these actions, O Pârtha (Son of Prithâ) !, should be performed giving up attachment and fruit ; this is My decisive and best opinion. "

The first point to be settled is whether actions are at all to be done or not. The decision of the Master is that sacrifice, gift and penance must not be dropped (*yajna dâna tapah karma na¹ tyâjyam*), but they must needs be performed (*kâryameva² tat*). They are badly wanted. Why ? The reply is that sacrifices, gifts and penances serve to purify the minds of the thoughtful men (*yajno dânam tapashchaiva pâvanâni³ manishinâm*) who have noticed the evil in actions. These actions have a tendency to make the Sattva pure by removing the impurities of Rajas and Tamas, a step necessary for Self-realization. When Arjuna heard this, he thought that this was non-abstinence and not abstinence, and that there was no difference between Shri Krishna's

1 *Oj. Agâ ! yajna dâna tapa ityâdi karma / tâkuñ naye, he karâvecha dharma / 'kâñ ?' mhanasi tari yâcheñ varma / sangatoñ tujalâ // Yajna âni dâneñ / âni tapeñ hiñ pâvaneñ / kiñ buddhimantâchi maneñ / pavitra hoti hiñ karitâñ // Yathârthadipikâ.*

2 *Oj. Tari âpuliye sodavane / jo mumukshu jâgoñ mhane / teyâ sarvasveñ karaneñ / hefichi eka // Jiyeñ yajna dâna tapâdikeñ / yeñ karmeñ âvashyakeñ / tiyeñ na sandâviñ pânthikeñ / pâuleñ jaisiñ // Jnânesvari.*

3 *Oj. Taiseñchi heñ yajna dânañdika / ase chitta bhumicheñ shodhaka / pâpa mala je pratibandhaka / tyâcheñ samyaka kshâlana kari // Âni jnânotpatiñ yogyatâ purna / tadrupachi jo kiñ punya guna / tyâcheñhi karuni âdhâna / shodhaka jâna yajnâdi karma // Chitsadânandalahari.*

Taisiñ karmeñ hâtôpâtîñ / paññ kijati yathâ niguti / taiñ rajatameñ zadati / donhiñ etha // Maga pâthichâñ vâtîñ puteñ / bhângârâ deneñ ghate / taiñ kida zadakari tute / nirvyâja hoye // Taiseñ nishthâ keleñ karma / sânduni raja tama / sattva shuddhicheñ dhâma / dolâñ dâvi // Jnânesvari.

opinion and that of the Mimâñsakas. He was, however, satisfied the moment he learnt that even such acts have to be done (*etânyapi karmâni kartavyânti*¹) after abandoning attachment (*sangam tyaktvâ*) to actions with desire (*i.e.*, after abstaining altogether from the performance of optional duties), and also the fruit (*phalânîcha*) of the necessary religious, social and natural duties, by offering them as sacrifice to the Personal God. The distinctive particle '*tu*'² (but) is used to show that what follows will clear his doubts. The optional work is to be entirely shunned, because the merit which it brings enables one to secure the worldly objects he may desire, but it is not useful for the purpose of gaining Knowledge. The offering of the necessary duties, performed disinterestedly, to God avoids the fruit of being required to go to Pitriloka or the world of the dead ancestors. Such is His sure and excellent conviction (*iti Me nishchitam matamuttamam*³). One

1 Cf. Agâl hiñchi karmeñ karâviñ pari / sanga kâmya karmâchâ tâkoni duri / âni nitya karmâñcheñ phala jeñ bandha kari / tyâgoni tiñhi phaleñ, karâviñ biñ // *Yathârthatdipikâ*.

2 Cf. Purvokta âshankâ nirâsâ kâraneñ / 'tu' shabda prayojñâ Nârâyaneñ / phalâbhishandhi na karuni jeñ karma karaneñ / teñchi jânaneñ chitta shodhaka // Yadyapi Subhadrâpati ! / kâmyahi karmefî chittâsi shuddhi kariti / kâñi jo dharmâchâ svabhâva aisâcha nischiti / je shuddhatâ chittiñ sampâdâvi // Tathâpi techi chitta phala shuddhi pariyetiñ / ye yila tyâ karmabhogiñchi upayogâsi / te parantu upayogâ na ye âtmajnânâsi / heñ tuñ mânasiñ dridha dhariñ // *Chitsaddanandulahari*.

Taduktam vârtika kridbhih // Kâmye'pi shuddhirastyeva bhoga siddhyarthamevasâ / vidvarâhâdehena nabyendraphala bhujyate phalam //

3 Cf. Kâmya samula karmachi tâkâveñ / nitya karma phala tâkuni âcharâveñ / heñ to mâgeñbi sthala sthalîñ Deveñ / bolileñ yetheñ mhanato Mâzeñ heñ mata // *Yathârthatdipikâ*.

Antahkarana shuddhi kâraneñ / mumukshu yajnâdika karmeñ karaneñ / pari karma sanga phalâteñ tâkaneñ / heñ nischita jânaneñ mata Mâzeñ // *Chitsaddanandulahari*.

who follows it, realizes¹ the Self without any difficulty. In the next three verses, Shri Krishna describes the Tâmasika, Râjasika and Sâttvika kinds of Abstention.

नियतस्य तु संन्यासः कर्मणो नोपपचते ।
मोहाच्चस्य परित्यागस्तामसः गृहिणीदिदृशः ॥ ७ ॥
दुःखादेव यत्कर्म कायक्षेशभयास्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥
कार्यमित्येव यत्कर्म नियतं क्रियते उर्जुन ।
संगं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥

“Verily, the renunciation of a prescribed action is never meet; abstaining from it through delusion is said to be Tâmasika (abstention). When one abstains from action through fear of bodily fatigue, with thought ‘it is painful’, he makes but a Râjasika abstention and obtains not the fruit of abstention. When a prescribed action is performed, O Arjuna !, thinking ‘it ought to be performed’, abstaining from attachment and fruit also, that abstention is deemed to be Sâttvika.”

The force² of ‘tu’ (verily) is that one ought to abstain from action with desire (*kâmya karma*), as it

1 *OJ.* Aisi he hâtavati / gheuni kriyâ je uthi / âpulyâ âpana gânthi / lâhechi to // *Jnânesvari*.

2 *OJ.* ‘Niyatasya tu’ yâ shabdeñ karuni / âni kâmyâchâ tyâga mâgeñ spashta bolilâ mhanoni / niyatâchâ toñ tyâga na ghade mhane, yâ varuni / bole kiñ kâmyâchâ ghadoñ shake // *Yathârthatadipikâ*.

Arjunâ jeñ kiñ kâmya karma âhe / teñ tari chitta shuddhicheñ hetu nohe / âni sañsâra bandhâcheñ heñ hetu âhe / mhanavuni hoyo doshavanta teñ // Yâ nimitta bandha nivritticheñ kârana / tattva jnâna apekshi jo jana / teneñ jo karaneñ kâmya karmâchâ tyâga purna / to sarvadâ jâna ghadechî kifî // Pari jeñ karma ase niyata / niyata mhanaje nityatveñ jeñ vihita / teñ sarva chitta shuddhicheñ betubhuta / mhanoni nischita nirdosha teñ // Yâ lâgiñ chitta shuddhichâ artha jo munukshu jâna teneñ / tyâ nitya karmâchâ sannyâsa mhanaje tyâga karaneñ / heñ tavañ Arjunâ na ghade sarva guneñ / shâstra yuktineñ vichâritâñ // *Chitsadânandalahari*.

is a thing which leads to births and deaths. But certainly the renunciation (*sannyāsa*) of a prescribed action (*niyatasya karmano*), i. e., of one's bounden duty (*kāryam karma*—*B. G. III. 19*), is not proper (*nopapadyate*), because it is essential for the purification of Reason. There are two parts of Abstention—one is the renouncing of optional work (*kāmyānām karmanām nyāsam*) and the other is the abstinence from only the fruit of necessary duties (*sarva karma phala tyāgam*), which themselves cannot, under any circumstances, be avoided. The Abstention thereof, however, from delusion (*mohāttasya parityāgah*) or mental aberration is described as Tāmasika (*tāmasah¹ parikirtitah*), because it defies the authority of religion. He, who abstains from an action (*yat karma² tyajet*) which it is his duty to do, merely as being painful (*duhkhamityeva³*), through fear of physical strain (*kāyaklesha⁴ bhayāt*), by making such Rājasika Abstention (*sa kritvā rājasam tyāgam*), does not reap the fruit of true Abstention (*naiva tyāgaphalam⁵ labhet*), which is Knowledge and Freedom, secured by purified Reason.

1 Cf. Agā! tyāga shabdeñ tākaneñ karma / mhanoni nitya varnāshramochita dharma / tāki, tari hā tyāga adharma / tāmesa mhanāvā // *Yathārtha-dipikā*.

Nā āndhārācheni rokheñ / jaisiñ dolāñ rovijati nakheñ / taiseñ karma-dvekheñ asikeñ / karmachi sāndi // Teyācheñ karma sāndanefi / teñ tāmasa pañi Miñi mhane—*Jnāneshvari*.

2 Cf. Duhkha vāte karitāñ karma / koneñ karāvē shrama? / mhanonī varnāshramochita dharma / tāki bhayeñ sharira kashtāñchyā // *Yathārtha-dipikā*.

3 Cf. Karma dukhharupa mānuniyāñ / jo karmāteñ tāki kāyaklesha bhayeñ karuniyāñ / to rājasa tyāgāteñ karuniyāñ / to na pave Dhananjayā sāttvika phalatyāgāsi // *Chitsadānandalahari*.

4 Cf. Taiñeñ dehācheni lobheñ / jeneñ karmā pāni subhe / sācha teneñ na labhe / tyāgācheñ phala // *Jnāneshvari*.

5 Cf. Teñ mokshuphāla ajnānā / tyāgiyā nāhiñ Arjunā / mhanauni to tyāgu na manā / rājasai te // *Jnāneshvari*.

He understands the advantages of the work, but he shuns it because it is grievous to the flesh. The Râjasika Abstention too, therefore, like the Tâmasika, wins nothing of gain. But the Abstention of one who performs a prescribed action (*yat karma niyatam¹ kriyate*), merely because it ought to be performed (*kâryam² ityeva*) as a duty imposed upon him by the Vedas, abstaining from desire (*sangam³ tyaktvâ*), and, therefore, necessarily from actions with desire (*kâmya karma*) and also from the fruit (*phalam⁴ chaiva*) of necessary duties performed disinterestedly and offered as sacrifice to God, is deemed Sâttvika (*sa tyâgah sâttviko matah*). The particle 'cha' shows that, in the case of optional duties, both the action and fruit are to be abandoned, and the word, 'eva' suggests that only the fruit of the necessary duties is to be relinquished and not the actions, which must be performed⁵ faithfully and offered to God. This Abstention, if properly understood, is the one referred to in the Divine warning about the forbidden fruit in the Bible, the neglect of which, we are told, has brought upon

1 *Oj.* Tari svâdhikârâcheni nâveñ / jeñ vântे âleñ svabhâveñ / teñ acharije gauraveñ / shringâruni || *Jnânesvari.*

2 *Oj.* Heñ karma niyata / karâveñchi vedavihita / mhanuni karijetêñ, to tyâga nischita / sâttvika gâ ! Arjunâ ! || *Yathârthatadipikhâ.*

3 *Oj.* Sangam tyaktvâ phalanchaiva / yâ 'chaiva' shabdiñ Deva / obakâreñ phala tâkâveñ mhane Vâsudeva / mhanaje sanga tâkuni phala hi tâkâveñ || Âni 'eva' shabdeñ karuni / phala mâtracha tâkâveñ mhanoni / bole Bhagavanta aiseñ suchavuni / kiñ phalachi tâkâveñ âni tâkuñ naye karma || *Yathârthatadipikhâ.*

4 *Oj.* Biñ jalunichi jaiseñ / zâda kije nirvâñseñ / phala tyajuni karma taiseñ / tyajileñ jeneñ || *Jnânesvari.*

5 *Oj.* Loke vedeshu tadanukulâcharanam tadvirodhishudâsinatâ || *Nârada.*

By indifference to all that conflicts with Him is understood the performance of those social and scriptural rites and ceremonies which are congenial to Him.—*Seapneshvara.*

mankind all sorts of miseries including death. It is also the basis of the vow of abandoning fruit, made at Gayâ, by every Hindu pilgrim who visits Benares. In the next verse, Shri Krishna describes the state of one who has mastered the Sâttvika abstention.

न द्वेष्यकुशलं कर्म कुशले नानुषज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

“ He, who is possessed of abstention, being full of Sattva and endued with deep insight, and having his doubts cut away, does not hate unpleasant actions and is not attached to pleasant ones.”

‘Akushalam¹ karma’ (unpleasant action) is one which is unable to break the chains of births and deaths, and such is ‘kâmya karma’ or action bearing desire. This, the true renouncer (tyâgi), who is exquisitely filled with Sattva² (sattva samâvishṭo) and quit of doubts (chhinna³ sañshayah) on account of his Reason being endowed with Knowledge of the Self (medhâvi⁴), does not hate

1 Cf. Agâ ! jeñ karma akushala / mhanaje bandha todâvayâ jeñ navhe kushala / svargâdi amangala phala / jyâ kâmya karmiñ // Tyâ karmâchâ dvesha na kari / konâsa karitâñi dekhe jari / tari mhané kiñ moksha mârgiñ anadhihâri / kariti kâmya heñ bareñ // Yathârthatadipikâ.

2 Cf. Tyâ sattveñ ânika samyaka prakâreñ karuna / âsamantata mhanije phalâchâ abhichâra purna / teneñ karuni âvishta mhanije vyâpilâ jâna / to hoya bharavasena sattvasamâvishta // Ohitsadânandalahari.

Te samyak jnânanâ pratibandhaka rajastamorupa malathi mukta thatâñi sattva samâvieshta, âtmânâtma viveka hetu je jnâna tethi samâyukta thâya ohhe.—Deivedi.

3 Cf. Maitreyyâtmani khâlvare drishte mate vijnâte idam sarvam viditam // Shruti.

Bhidye hridaya granthi chhidyante sarva sañshayâh / kshiyante châsyâ karmâni tasmin drishte parâvare // Shruti.

4 Cf. Sattva bareñ praveshaleñ kashâvaruni ? / tari Brahma vidye-karuni / aiseñ Arjunâteñ kalâveñ mhanoni / ‘medhâvi’ mhanatase Deva // Medhâ âtmavidyâyukta buddhi / ji karitâñ advaitânubhava siddhi / kiñ bari sattva praveshâchi samriddhi / âtmavidye vina ghadenâ // Kanakiñ

(*na dveshti*), because he knows that if persons, who have worldly desires, do not perform the optional duties, they would miss both Freedom and Heaven. That is the reason why we are asked in Chapter III. 26, by the Blessed Lord, not to unsettle the mind of the ignorant people attached to action (*Na buddhi bhedam janayed, ajnānām karmasanginām*). Being a perfect Jnāni, who has realized the Self in everything great and small (*Tasmin drishte parāvare—Shruti*), which is the full meaning of '*Sattva samāvishtah*', he is not also attached to pleasant actions (*kushaleḥ nānushajjate*), viz., the necessary duties, because he does them only with an eye to the welfare of the world (*lokasangrahamevāpi*). He never regards them to be the means of Salvation for himself, as the Mumukshu does, because he is not afraid of the sight of the world, which is to him a mere illusion². The Tyāgi, who is Sattva-merged, has, thus, neither contempt for optional duties nor attachment to the necessary ones. Shri Krishna now tells us, in the next verse, His object in insisting upon the performance

alankāra jaisā / Brahmīṇ prapancha triguna taisā / parantu sattvā vāñchuni
aisā / anubhava na ghade // Anubhava aisā jyāchyā sharirī / sattva
praveshaleñ tyāchācha antariñ / sattva samāvishta tyātefichi mhane, yā
pari / jo tyāgi sāttvika // *Yathārthatadipikā*.

Ataeva to sattva ātmajnāna bodhalā—*Chitseadānandalahari*.

1 *O!* Yā lakshaniñ to juāni / tari Shrutihi mhane ‘chhidiyante sarva
sañshayāḥ’ mhanoni / evancha aisiyā lakshaneñ karuni / kushala karmīñi
navhe ḫakta // Mhanaje loka sangrahārtha karmeñ kari / pari maja hei
tāraka, aisi karma shraddhā na dhari / āni kāmyeñ kariti anadbikāri / dvesha
na kari tayā akushalā karmāchā // *Yathārthatadipikā*.

Kushala mhanaje jeñ nitya karma shobhana—*Chitseadānandalahari*.

Ke kushala je nityādi temāñ ḫakta nathi thato.—*Dvivedi*.

2 *O!* Tari ye vishichā kāhī / teyā ekuhi sandeho nāhīñ / jaisā
svapnāchā kāñ thāñiñ / jāgīñleyāñ // Mhanauni karma āni karitā / yāñ
dvaita bhāvānchi vārtā / nene to Pāndusutā / sāttvika tyāgiñ // *Jnāneshvari*.

of even the necessary duties, when the Self to be realized transcends all action.

नहि देहभूता शक्यं त्यकुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

" No embodied being can wholly give up actions ; he is said to be abstinent who abstains from the fruit of action."

If it was possible¹ to abandon action completely, there was no necessity of doing even the necessary duties. But it cannot be that a human being should altogether cease from act without a single exception (*na hi dehabhrītā shakyam tyaktum karmāṇyasheshataḥ?*). This idea is expressed by the Poet Wordsworth thus :—

“ The eye cannot choose but see,
We cannot bid the ear be still,
Our bodies feel where'er they be
Against or with our will ”.

Just as an earthen vessel cannot leave clay because it is made of it, so, the body itself being formed of action, no one can desert it. His mere sitting without doing anything, or even his unconscious respiration during sleep, is an action (*Na hi kashchit kshanamapi jātu tishthatyakarmakrit—B. G. III. 5*). He might stand aloof from his duty, but how can he avoid the calls of nature ? He cannot but take his food when he is hungry and drink water when he is thirsty. When he

1 Cf. Agā ! aisi tyāga ghadatā jari / tari karniñ karmaphala tyāga kāñ tadupari ? / hā tyāga uttama, pari / dehadhūriyāsa ashesa na tākave karma // Nusatā karmāchācha jilā / to deha kaisā so lila tyālā ? / indriyeñ āvaruni baisalā / athavā nijelā, tari teñ karma // *Yathārthatadipikā*.

2 Cf. Jeñ shvāsoshvāsa veri / hoñta nidaileyáhivari / kāñhiñ na karaneñchi pari / hoñti jeyānchi // Eyā sharirācheni mikheñ / karmachi lāgaleñ asike / jitāñ meleyāñ na take / iyā riti // *Jnāneshvari*.

can afford to do these things, if he were foolishly to neglect the ordinances of Scripture, he would justly be punished for the sin of disobedience (*Pratyavâya*¹), whether he be an ignorant man or an aspirant. Even a perfect Jnâni, who is, of course, not at all affected by the Vedic ordinances, does actions for the upholding of the world (*Lokasangrahamevâpi*²—*B. G. III. 20*). He who, therefore, abstains from all optional work, and also from the fruit of the prescribed action (*yastu karmaphala*³ *tyâgi*) which he does for the purpose of offering it to God, is called a *Tyâgi* or Renoucer (*satyâgityabhidhiyate*). In the next verse, Shri Krishna says that this *Tyâgi* is free from the evils, for fear of which the Sâṅkhyas deem it necessary to abandon action (*tyâjyam doshavadityeke karma prâhur manishinah*—*B. G. XVIII. 3*).

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १२ ॥

“Undesirable, desirable and mixed—the threefold fruit of actions awaits the unrenouncing Souls even after death; but never the Renoucer.”

1 *Of.* Kari sharirâchâ nirvâba | âni tâki Vedâjnâ pravâha | tyâsa naraka yâtanâ navarishîv vivâha | lâgalâ jânâvâ || Joñ juâna nâhiñ aleñ | toñ pratyavâya bhoganeñ lâgaleñ | jnâni apakva yâneñ jari tâkileñ | to vâyâñ jâya sadyah jnâna paripâka navatâñ || Tehi janmântariñ mukti pâvati | pari rokadi toñdiñ pade mâtî | pakva jnâniyâchi toñ vegalicha riti | to svatantra || *Yathârthatdipikâ*.

2 *Of.* Abhedabhakti vairâgya jnâna | svayeñ âcharoni âpana | shekhiñ lâvâve itara jana | lokasangraha jâna yâ nâñva || *Ekanâthi Bhâgavata*.

3 *Of.* Parantu tyâga pâhije joñvari | tyâga aisâcha toñvari | kiñ kâmya tâki âni kari | phalatyâgeñ nitya karma || *Yathârthatdipikâ*.

Karma phala Ishvarîñ arpe | Tatprâsâdeñ bodhu uddipe | tetha raju jnâneñ lope | vyâla shankâ || Teneñ âtmabodheñ taiseñ | avidyâsiñ karma nâse | Pârthâ ! tyajije jaiñ aiseñ | tyajileñ hoye || *Jnânesvari*.

The fruit of actions is of three kinds (*trividham¹* *karmanah phalam*). It is (1) pain or misery, which is unwelcome (*anishtam*), (2) pleasure or happiness, which is welcome (*ishtam*), and (3) some pleasure or happiness and some pain or misery, which is mixed (*mishrancha*). The word 'cha' is to be taken along with 'pretya', and the force of it is that this fruit follows the non-renouncers even after death (*bhavatyatyāginām²* *pretya*). What is called pleasure here is also pain, because it is the earthly pleasure that is meant by it, and even the happiness enjoyed by them in heaven, which is the result of the acts of merit they may have done in this life, being transient, does similarly end in pain. The fruit of their sins is the pain they have to suffer in hell. On this earth, however, they have to experience both pleasure and pain, which are the results of their actions in past life. But the Renouncer spoken of by the Blessed Lord has no fruit at all (*na tu sannyāsinām³* *kvachit*), because he actually feels that he never does anything and that he never dies. To him life is but a dream. He sees plainly

1 Cf. Duhkha vāita teñi anishta / sukha bareñi vāte, teñi ishta / kāñhiñi sukha kāñhiñi kashta / teñi mishra, mhanaje mishrita tisareñi // *Yathārthadipikā*.

2 Cf. Purvārdhiñi mishra shabdā pudheñi 'cha'kāra / uttarārdhiñi 'pretya' shabda bole Ishvara / anvaya dohifichā etatprakāra / 'pretya cha mhanoni // 'Pretya' mhanije maroni / 'cha' shabdeñi ānikahi mhanoni / mhanaje janmāntariñhi teñi bhogilyā vāñchuni / trividha phala heñi sutenā // *Yathārthadipikā*.

3 Cf. Maranachi nāhiñi jayā / janmāntara kaiñcheñi tayā? / 'kvachit' padeñi Dhananjayā! / artha itakā suchavi // Jo svamateñi mhanāvā tyāgi, tayā / trividha phala kotheñi nāhiñi Dhananjayā! / kīñi phala agā! tyāgācheñi yā / jnāna houni vñāvācha moksha // *Yathārthadipikā*.

Phitaleyñi nidrechā thāo / kaiñchā svapnāsi prasthāo / maga teñi sācha kāñi vāvo / heñi kona mbane // Taiseñi gā! sannyāseñi eneñi / tavañi avidyesichi nāhiñi jineñi / māñi tiyecheñi kārya kone / ghepe dije karma // *Jñāneshvari*.

The original is *Sannyāsi*, but Shridhara is probably right in taking it to mean one who has command of 'abandonment'.—Telang.

that it is the body that encounters death. He is always merged in the Bliss of the Self. He never exults because the body is alive and, therefore, he does not mourn even the loss of it by death. He has nowhere the triple fruit of the non-renouncers, for, he enjoys the Knowledge and Freedom which his abstention has secured for him. Now, whenever there was a reference in these discourses to the offering of disinterested actions to God, Shri Krishna noticed that Arjuna invariably resolved to do the actions as well as the sacrifice, forgetting, through Egoism caused by the tendencies of previous lives, the often repeated fact that the Prakriti (Nature) and not he (the Purusha or Spirit) was the doer of actions, evidently because his Reason had not yet become steady. Shri Krishna naturally does not like this state of things, and with a view to remove the misapprehension¹ of the disciple and to impress strongly upon his mind that he is actionless, He enumerates, in the next four verses, the five different parts of Nature which produce action.

पंचैतनि महाबाहो कारणानि निबोध मे ।
 सांख्ये कृतांते प्रोक्तानि सिद्धये सर्वकर्मणा ॥ १३ ॥
 अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
 विविधाश्च पृथक्वेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥
 शरीरवाद्वानोभिर्यत्कर्म प्रारभते नरः ।
 न्यायं वा विपरीतं वा पंचैते तस्य हेतवः ॥ १५ ॥
 तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
 पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥

1 *Og. Tritiyâdhyâyâ pâsunî / tyâga aisâ mhanoni / Arjuna aike âni maniû / 'mi aiseñ karina' mhanatase // Tyâchyâ âshayâkade / Deva pâhe, toñi Devâsa nâvade / to ahankâra gheuni kade / mhanato 'mi karina, mi arpina' // Mâgeñ akartepana / vârañvâra boliloñ âpana / pari purva safiskâreñ ti khuna / nâhiñ bânali yâsa, Deva mhane // Yathârthadipikâ.*

"These five causes, O Mahâbâho (Mighty-armed) !, learn from Me, as set forth in Sâṅkhyâ and Vedânta, for the accomplishment of all actions. The body, the agent likewise, the various organs, the diverse kinds of movements and with these the deities also as the fifth. Whatever action a man performs with his body, speech and mind, whether right or wrong, these five are its causes. That being so, the dullard, who, owing to untrained Reason, sees the Self, who is immaculate, as the agent, sees not."

In the 20th verse of Chapter XIII, we are told that Nature (*Prakriti*) is called the cause of the generation of causes and effects (*Kârya kârana kartritve hetuh prakritiruchyate*). It is divided into five parts as declared (*proktâni*) both in the Sâṅkhyâ Philosophy (*Sâṅkhyel¹*) and in the Vedanta Philosophy (*Kritânt²*). The latter is called *Kritânta*, because it teaches us how to destroy or put an end to the actions we have done. Action fetters only so long as one believes himself to be the body and the agent, but, when, by the hearing of Vedanta, he realizes the Self as actionless and makes his Reason steady by the practice of Yoga, his Sanchita and Kriyamâna are burnt up in the fire of Knowledge. Shri Krishna, now, wishes Arjuna to

1 Cf. Prakritichâ vichâra / sâṅkhyâ shâstrîñ vishada nirdhâra / tetheñhi hecha, pâ�cha prakritiche prakâra / karmasiddhi kâraneñ bolile // *Yathârtha-dipikâ*.

2 Cf. Veda râyâchiye râjadhanîñ / sâṅkhyâ vedântâchâñ buvaniñ / nirupanâchâñ nisânadhvanîñ / gâjati tiyeñ // *Jnânesvari*.

Âni krita karmâchâ anta / jyâ shâstrîñ teñ mhanâveñ kritânta / jyâsa mhanati vedânta / anta-nirnaya-vedântâchâ jyâ shâstrîñ // Krita karmâcheñ karmapana / toñcha, joñ nene âpanâteñ âpana / akartâ âtmâ kalatâñchi sanchita kriyamâna / jale jnâñagni karuni // Krita karmâchâ anta / aisâ teñ kritânta / jyâcheñ nâñva vedânta / âtmajnâna shravaneñ jayâche // Tetheñhi âtmâ akartâ / kalâvayâ prakritibhâga kartâ / bolatâñ panchavidha vârtâ / bolili hechi tyâ shâstrîñ // *Yathârtha-dipikâ*.

learn from Him (*nibodha Me*) these five causes (*panchaitânti kâranâni*) of the completion of all actions (*siddhaye sarva karmanâm*), in order that he may get rid¹ of the tendencies of previous lives which cause him to suspect himself to be the doer of actions. They are :- first, the substratum (*adhishtânam*²), i. e., the body, which is the seat of desire, aversion, etc.; and then, the actor (*kartâ*³), i. e., Egoism (*Ahankâra*) or the feeling that one is the doer of actions; next, the various instruments (*karanancha*⁴ *prithagvidham*), i. e., the organs or senses of perception and action; fourth, the various and distinct activities (*vividhâshcha prithak*⁵ *cheshtâ*), i. e., the different kinds of movements of the vital breaths in the body; and with these, the deities too, which preside over the body,

1 Cf. Agâ! kartâ prakriti bhâga / pâncha tyâche vibhâga / jâna Majapâsunî kiñ tyâga / tuzyâ kartritva sañskârâchâ hoyâ, bhâva aisâ // *Yathârthatadipikâ*.

Jeñ sakala karmâcheñi bija / kâranapanchaka tuja / sânghaina aisi pañña / ghetali kâñi // Âni âtmeyâ yetha kâhiñi / sarvathâ lâgu nâhiñi / heñi pudhâralâsi teñi deiñi / lâhâneñi Mâzeñi // *Jñânesvari*.

2 Cf. Adhishtâna shabdeñi sharira / kiñ sharirachi charana, kara / mastaka, mâna, ura, udara / sharirachi avagheñi // *Yathârthatadipikâ*.

Ichchhâ, duhkha, sukha, râga, dvesha, ityâdi tenâ âshrayarupa te adhishtâna, sharira.—*Dvivedi*.

3 Cf. Pâñchâñita ekâchi he vârtâ / dusareñi kârana mhane kartâ / to kartâ ahankâracha tattvatâ / kiñ mi karitoñi, mi karina, myâ keleñi, ye riti // *Yathârthatadipikâ*.

Kartâ etale 'karuñi chhuñi' e âdino abhimâni, ahankâra.—*Dvivedi*.

4 Cf. Atâñi tisareñi kartritva kârana / aiseñi sâṅge Nârâyana / kiñ 'prithagvidha karana' / mhanaje indriyeñi vegalâliñi // *Yathârthatadipikâ*.

Karana etale indriya.—*Dvivedi*.

5 Cf. Aisiñi karmasiddhichihîñi kâraneñi tinhî / chauthetî 'vividhâ prithakcheshtâ' mhanoni / prânâpânâdi kriyâ shakti vâñchuni / karma na ghade // *Yathârthatadipikâ*.

Kriyâ shabda vâchyâ gatimâna pancha athavâ dasha prânâdini gati ane tenuñi kârya.—*Dvivedi*.

Egoism, senses, etc., as the fifth (*daivam¹ chaivâtrâ panchamam*). It would be wrong² to take *Kartâ* to mean the Individual Soul, because, when the Sattva itself, which is beyond Egoism (*Ahankâra*), is actionless, the Individual Soul, who is beyond even the quality of Sattva, cannot be called the doer of actions. He is, however, acknowledged to be the cause of the enjoyment of pleasure and pain (*Purushah sukhaduhkhânâm bhoktritve heturuchyate—B. G. XIII. 20*). The ten³ vital breaths referred to in ‘*vividhâshcha prithakcheshtâ*’ are *Prâna*, *Apâna*, *Vyâna*, *Udâna*, *Samâna*, *Nâga*, *Kurma*, *Krikala*, *Devadatta* and *Dhananjaya*. Of the first five, the heart, anus, navel, throat and the whole body are respectively the seats. The rest are auxiliary. The presiding deities (*daivam*) are :- over the body, the Earth ; over Egoism, Rudra ; over the five organs of perception, Dik, Vâyu, Surya, Varuna and Ashvini Kumâra ; over the five organs of action, Agni, Indra, Upendra, Mitra and Prajâpati ; over the mind, Chandra, over the reason, Brihaspati ; and over the vital breaths, Sadyojâta, Vâmadeva, Aghora, Tatpurusha, Ishâna and others (*Yatrâsyâ purushasya mritasyâgnimvâgapyeti vâtam prâna shchakshurâdityam dishah shrotram manashchandram*

1 Cf. Pâñchaveñî kârana daiva / mhanuni mhane Deva / kiñ devatâ abhimâni tyâvina svayameva / indriyeñ na shakati karma karuñ // *Yathârthatadipikâ*.

Daiva etale te sharira ane te te indriyanâ adhishtâtâ je devatâ temano samuha.—*Deivedi*.

2 Cf. Ahankârâ vegaleñ sattva / tyâsa toñ lâgenâ kartritva / yâhi palikade jivatattva / kaisû mhanâvâ to kartâ ? // *Yathârthatadipikâ*.

3 Cf. Te kriyâ shaktichyâ prâdhânyeñ karuna / vâyaviyatveñ vyapadishyamâna / te prâna spâna vyâna udâna samâna / aise pancha prâna prasiddha jâna // Je kîñ nâga, kurma, krikala, devadatta / dhananjaya yâ nâmen je ânikahi prâna samasta / tehi tyâ prânâdikâñ panchâñta hoti antarbhuta / jâna nischita Dhanurdharâ // *Chitsadânandalahari*.

prithivishariramiti—Brih. 3. 2.13). Some commentators take 'Daivam' to mean 'Destiny'¹, meaning thereby other circumstances not within our control. What work soever of body, speech or mind, any mortal undertakes (*sharira vāñgmanobhir yat karma prārabhate² narah*)—no matter whether good or evil, just or unjust (*nyāyyam vā viparitam vā*),—these five alone are its factors (*panchaite tasya hetavah*). The actions, which are done in conformity with the Shastras, are regarded as right or just (*nyāyyam³*), and those which do not stand the test of the Shastras are deemed otherwise (*viparitam⁴*). When actions of both the kinds are produced by these five causes (*tatraivam sati⁵*), he, who sees the spotless Self to be the agent or actor (*kartāram ātmānam kevalam⁶ tu yah pashyati*), must be considered as a blind man who does not see (*na sa pashyati*) rightly. Why does he see wrongly? Because his Reason is not purified (*akrita-*

1 Cf. The cumulative result of all previous exertion.—F. T. Brooks.

Pana āpalyā prayatnāñsa anukula kiñvā pratikula asanāre dusare asehi kāñhiñ srishti vyāpāra asatāta, kiñ tyāñchi āpanāñsa māhitī nasate. Yāsacha daiva aseñi mhanatāta.—*Gitārahasya*.

2 Cf. Jeñ karma ārambhijetēñ nareñ / maneñ vācheñ sharireñ / teñ nyāya siddha bareñ / athavā annyāyarupa vāita // Hiñ pāñchahi nimittēñ tayā / bolilīñ agā Dhananjayā!—*Yathārthadīpikā*.

3 Cf. Teñ shāstrārtheñ mānileyāñ / mārgānusāreñ Dhananjayā / tari nyāo to nyāyā / hetu hoe // *Jnāneshvari*.

4 Cf. Tevi kārana hetu yogeñ / jeñ bisāta karma nige / teñ shāstrāñ-chiye na lage / kase javañ // Karma hoñtase tevhāñ iñ / pari hone navhe pāhiñ / to anyāo gā anyāiñ / hetu jānāvā // *Jnāneshvari*.

5 Cf. Aishā pāñchāñ kāraneñ karuni / karma hota asoni / kevala atmayañteñcha kartā mhanoni / jo pāhato // To pāhatachi nāhiñ mhanāvā / kiñ khareñ na dekhe to āndhalā ganāvā / kāñ aseñi pāhato? mhanasi tart jānāvā / to akritatbuddhi // *Yathārthadīpikā*.

6 Cf. 'Kevala' nirvikāra, nihsanga.—*Dvivedi*.

Some commentators take 'kevalam' to be an adjective qualifying 'kartāram' and meaning 'sole'.

buddhitvāt¹). Just as a man, suffering from jaundice², sees the moon to be yellow, or a thirsty deer, passing through a desert during mid-day, sees mirage to be water, so, this fool, whose Reason is impure (*durmatih*), sees the Self as the doer of actions from lack of Knowledge that he is actionless. Out of these five, it is the *Kartā* or Egoism that ascribes actions to the Self. Arjuna is, therefore, in a dilemma³. He sees plainly that no action can take place without Egoism, and that, when the mind is egoistic or imbued with Egoism, one naturally feels that he is the doer of actions. He would, therefore, prefer to give up action entirely. But he cannot do so, because Shri Krishna is anxious that he should fight. Seeing the disciple in this perplexed state of mind, the Master clears his doubt, in the next verse, by telling him that the mirage is unable to drown one who knows that it is an optical illusion⁴, though he cannot help seeing it.

यस्य⁵ नाहंकुतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इन्द्रियेनाद हंति न निवध्यते ॥ १७ ॥

“ He who has no existence of Egoism, whose Reason is not affected, even though he may slay all these people, he slays not, nor is he fettered.”

1 Cf. Kiñ mhanē nāhiñcha keli buddhi / mhanaje buddhichi nāhiñ keli shuddhi / ātmā akartā yā jnānāchi siddhi / nave ashuddha buddhi karuni // *Yathārthatadipikā*.

2 Cf. Javañi kavalu āthi dolāñ / tavañ chandru dekhāvā pivalā / kāi mrigīñ hīñi mrigajalā / bhāvāveñ nā // *Jyāneśvari*.

3 Cf. Jari na dhari mipana / tari na ghadecha karma sphurana / sāhankāra hotāñ antahkarana / ātmācha kartā vātato // *Yathārthatadipikā*.

4 Cf. Kiñ mithyātveñi mrigajalāss / pāhela teñ tevhāñ tayāsa / disata asonihi drishtisa / tayāsa budavuñ shakena // *Yathārthatadipikā*.

5 Cf. This line also appears in *Yogavāsiṣṭha* ‘*Utpatti Prakarana Sarga*’.

When Arjuna heard from the lips of the Master that, in the face of the five causes of action, those who regarded the Self as the doer of actions were fools, he says to himself ' How can I kill the Kauravas with this feeling of Egoism which is unavoidable? ' He is, therefore, told here that he who has no existence of Egoism (*yasya nāhankrito¹ bhāvo*) or who knows that it does not exist, that is, who does not believe the Self to be the doer of actions, and whose Reason is unmarred by stain (*buddhiryasya na lipyate*), i.e., is free from the pairs of opposites (*Sukhaduhkhe same kritvā lābhālābhau jayājayau—B. G. II. 38*), such as pleasure and pain, gain and loss, victory and defeat, even though he slaughters all these people (*hatvāpi sa imānlokañ*), he slays not (*na hanti*) nor is he bound (*na nibaddhyate*) thereby, i.e., even though he engages in battle, he incurs no sin (*Tato yuddhāya yujyasva naivam pāpamavāpsyasi—B. G. II. 38*). It is, in the nature of things, impossible² to do any action without Egoism, nay, the notion or feeling that one understands the Self to be actionless is even a sort of Egoism. For all practical purposes, therefore, it is sufficient if one realizes the Self to be actionless, as he is then free from

1 Cf. Agāl jyāsa nāhiñ ahankārāchā bhāva / kīf kalalā tyāchā abhāva /
ātmā āpana kartā hā svabhāva / nāhiñ jayā // Āni dvandva sparshēñ
kāñhiñ / jyāchi buddhi lipta hota nāhiñ / to māruni lokāñ sakalāñhi /
māritachi nāhiñ āni baddha hota nase // *Yathārthatdipikā*.

*Aiseni shankritibhāvo / jeyāchāñ bodhiñ jālā vāo / tarhiñ dehā javañ
nirvāho / tavañ āthi karma // Jnāneshvari.*

2 Cf. Deva mhane Arjunā ! / kāñhiñcha yā sham pratayāvinā / na
ghade, kimbahunā / mi akartrātmatveñ vartena mhanatase // Atmā akartā
majalā / barave ritineñ samajalā / aisā akriya bhāva umajalā / mhanuni
pratyaya vāte tohi ahankāra // Tetheñhi na sute ahampatyaya / kīf karma
mula aisā buddhichā nischaya / pari ātmā kalatāñ akriya / abhāva jālā
mipanāchā // Kalalā mithyā alankāra / tari tyāchā disato ākāra / akriya
Ātmā umajalā maga hi ahankāra / etadrupa sphuratase // *Yathārthatdipikā*.

Āgā ! vārā jarhiñ vājoñ sare / tarhiñ to dolu ruñkiñ ure—Jnāneshvari.

I-hood. For, just as the form of an ornament continues to exist even when one knows it to be false, the leaves of a tree continue to flutter for a while even when the wind has ceased to blow, the railway train moves a few yards even when the motion has been stopped, so does Egoism appear, through past tendencies¹, even when the Self has been realized to be actionless. But, in as much as the Jnâni knows the Egoism to be false or non-existent (*yasya nâhankrito bhâvo*), even though he kills people in all these three² worlds, he does not kill anybody at all. Therefore, it is said that he is not bound (*na nibaddhyate*) by the action. But the Jnâni can thus remain aloof only if, after realizing the Self, he makes his Reason steady (*buddhiryasya na lipyate³*) by Meditation and Love of God, for, otherwise, there is danger of its being stained with the desire of success, honour, gain, etc., owing to the tendencies of previous lives, which would again produce a feeling that he is the doer of actions. Now, how would one, who is free from Egoism, think of killing any one at all? This appears impossible. It is to be understood, therefore, that Shri Krishna, with a view to remove Arjuna's misunderstanding that his action in slaying Bhishma and others would be egoistic, gives His own example⁴

1 Cf. Paññ prâchina sañskâra shesheñ / pânchai kâraneñ sahetukeñ / kâma vijâti gâ anekeñ / karmâkâreñ || *Jnânesvari*.

2 Cf. Te trane lokane hane tathâpi hanato nathi, ke te karmathi bandhamâñ padato nathi.—*Deivedi*.

3 Cf. Houni akriya âtmayâcheñ jnâna / na kari jnâna paripâkârtha dhyâna / svarupa sukheñ na upaje samâdhâna / purva sañskârefi ichchhi jaya, mâna, lâbha hi // Jaya vâhâvâ mhanuni mâri / âni akriyatva âpuleñ vichâri / buddhi lipta hotâñ nirahankâri / maga to na mhanave || *Yathârtha-dipikâ*.

4 Cf. Âtâñ lokâfite mâri / tari baddha navhe to, mhane Murâri / tari jo nirahankâri / to konâsa mâtîla heñ aghatita // Artha yâchâ abâdhita / aisâ

which shows that, although He resolves to destroy, and actually destroys, everything at the time of the dissolution of the Universe, yet, He does nothing at all, because He sees the actionless¹ Self everywhere, just as the ocean² sees the liquid self in all the waves. He is, therefore, ever³ free, notwithstanding that He creates, preserves and destroys the Universe. Arjuna's difficulty is thus solved by the argument that the Egoism, which makes its appearance during the course of any action, has no real existence in the eyes of one who has realized the Self. He now wishes to know what is meant by a just action? The reverse of it, he thinks, he would be able to gather for himself. Shri Krishna answers the question, in the next verse, by suggesting that one ought to regard that action to be just which is recommended by the Vedas for the particular caste to which he belongs and the stage of life assumed by him.

ज्ञानं क्रेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तैति त्रिविधः कर्मसंग्रहः ॥ १८ ॥

“ Knowledge, the object of Knowledge, the knower, are the threefold injunctions relating to action ; the instrument, the action, and the actor, make the threefold total of action.”

kiñ svadrishtāñta / yetheñ bole Bhagavanta / ye riti // Kiñ nityamukta Ishvara / âni kari shrishti, sthiti, sañhâra / tathâpi tyâsa nâhiñ ahankâra / âni sankalpa to sarva kari // Tyâñta shankâ Arjunâche manî / kiñ Bhishmâdi-kâñchya vadheñ karuni / âpana shankâri hotoñ yâ varuni / svadrishtâñteñ samâdhâna karitase // *Yathârthatadipikâ*.

1 Cf. Tathâpi svasvarupâkade pâhatoñ / âni akhanda akriyapanesñ râhatoñ—*Yathârthatadipikâ*.

2 Cf. Samudrâsa avaghe taranga / vâtati jalachi âpuleñ anga—*Yathârthatadipikâ*.

3 Cf. Kiñ akriya nirguna / teñchi âpana aiseñ akhanda sphurana / âni srishti sthiti karuni, dâruna / loka sañhârahi karitaseñ // *Yathârthatadipikâ*.

Mhanauni âtmeyâcheñ kevala/jo rupachi jâlâ nirmala / teyâ nâhiñ bandasâla / karmâchi he // *Jnânesvari*.

Shri Krishna does not speak here of the department of the Vedas which relates to Knowledge¹ (*Jnānakānda*), but of that which gives injunctions about ceremonial acts and sacrificial rites (*karma chodand*). In the former, Knowledge (*Jnānam*) is Shuddha Sattva² or Pure Reason, the means of realization, the object of Knowledge (*Jneyam*) is the Self to be realized (*Tatpada*), and the Knower (*Jnātā*) is the aspirant who realizes (*Tvampada*). In the latter, the ceremonies or sacrifices, such as Agnihotra, Ashvamedha, etc., to be performed are the object of Knowledge (*Jneyam*), the oblations, mantras, etc., are the Knowledge (*Jnānam*) and the performer of the ceremonies or sacrifices is the Knower (*Jnātā*). These are the three ways (*trividhah*) in which the Vedas name the different ceremonies and sacrifices, describe the modes of performing them and determine the qualifications of the persons who may perform them. Why, then, should their number be limited to three? Because the constituents of action are threefold (*trividhah karma sangrahah*), viz., the instrument (*Karanam*), the action (*Karma*) and the actor (*Kartā*), which correspond³ respectively to Knowledge (*Jnānam*), the object of Knowledge (*Jneyam*) and the Knower (*Jnātā*). This exhausts the whole department of action (*Karma*-

1 Cf. Heñ navheñ jnānakānda / yā prakaraniñ Deva bolato karmakānda / jnāna shabdeñ sādhana riti jyā udanda / tyā yetheñ Deva bolato // Jnāna kāndiñ jneya ātmavta / tyāsa jāneñ teñ jnāna sattva / jnātā to, jo jānatō tattva / yecha ritiñ artha karma kāndiñ yojāvā // Ashvamedhādi yāga prasiddha / te jneya āni jyā sādhani hoti siddha / teñ jnāna, āni yajamāna jo phaleñ samriddha / hoto to pariññatā jānāvā // *Yathārthatadipikā*.

2 Cf. Jnānakāndiñ jneya ātmavta / tyāsa jāne teñ jnāna sattva—*Yathārthatadipikā*.

3 Cf. Agā ! karāyāchyā riti / jyā sādhaneñ mhanuni jnāna shabdeñ boliloñ tujapratī / tyāsa karana mhanuni mhanati / kiñ ye riti yā sādhaneñ teñ karaneñ // Āni jneya shabdeñ karma jeñ mukhya pradhāna /

kânda). When all these three co-exist or meet, the action is called just, and when they do not, it is said to be otherwise. In the next verse, Shri Krishna asks Arjuna to listen to the threefold division of each of Knowledge, Action and Actor according to the principles of the Sâṅkhyâ Philosophy.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणमेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृङ् तान्यपि ॥ १९ ॥

“Knowledge, Action and Actor are said, in the enumeration of qualities, to be three-fold, according to the difference of qualities; hear these also as they really are.”

In the category of qualities (*gunasankhyâne*¹), i.e., in the Sâṅkhyâ system of Kapila², are declared (*prochyaate*) only three classes (*tridhaiva*) of Knowledge (*jñânam*), three of Action (*karma*) and three of the Actor (*kartâcha*), as distinguished by the qualities (*guna bhedatah*) of Sattva, Rajas and Tamas. Arjuna is asked to hear them even as they really are (*yathâ-*

boliloñ ‘karma’ tyâcheñchi abhidhâna / kiñ, jeñ siddha zâleñ karitâñ
sâdhana / teñcha karma bolâveñ // Äni jo parijnâtâ / purvârdhiñ boliloñ
Pândusutâ / tochi sâdhana kriye karuni kartâ / pradhâna karmâchâ //
Yathârthatdipikâ.

1 Cf. Agâ ! jnânâchehi tiui / äni karmâchehi thiñ prakâreñ karuni
äni kartyâchehi mhanoni / sâṅkhyâ shâstriñ bolijeteñ Arjunâ ! // *Yathârtha-
dipikâ.*

Jnâna karma kartâ yâteñ / trîdhâ gunabhedas bolijeteñ / jaiseñ sâṅkhyâ
shâstriñ gunatrayeñ / åhe niruteñ vedântiñ hi // *Chitsadânandalahari.*

Jemâñi gunanuñ sankhyâna, pratipâdana karelûñ chhe te guna
sankhyâna arthât sâṅkhyâ shâstra—Kapila darshana—temâñi jnâna karma
ane kartâ temane gunabhedâ thaki trana prakâranâñ kahelâñ chhe.—
Dvivedi.

2 Cf. Mâtesa åtmavidya shikavuni de mukti Kapila hâ tisarâ / avatâra
shravana karuni, gâvuni, Haribhakta ho ! bhava visarâ // *Moropanta.*

vachchhrinu¹ tânyapi), i.e., the Sâttvika kinds as just (*nyâyyam*) and the Râjasika and Tâmasika as the reverse (*viparitam*) or unjust. Of the last two kinds, the Tâmasika are condemned altogether. In the next three verses, Shri Krishna describes the three classes of Knowledge, viz., Sâttvika, Râjasika and Tâmasika. There is, however, nothing wrong² in speaking briefly of Knowledge at the commencement of the discussion about Action, although the subject will be treated fully later on in the verse defining the duties of a Brahmana (*jñânam vijnânam âstikyam—XVIII. 42*).

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
 अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥
 पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विद्यान् ।
 वैति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥
 यत्तु कृत्मवदेकस्मिन्कार्ये सकमहैतुकम् ।
 अतत्त्वार्थवदल्पं च तत्त्वामसमुदाहृतम् ॥ २२ ॥

“ Know that Knowledge to be Sâttvika by which one inexhaustible entity is seen in all beings, the inseparable in the Separate. But know that Knowledge to be Râjasika which is based on distinctions and which recognises in all beings various entities of different kinds. While that is called Tâmasika which clings to one single effect as if it were the cause of all, without reason, without truth and insignificant.”

1 Cf. Te yathâvat prakâra / aikî mhanâ Sarveshvara / kiñ nyâyya teñ nyâyânusâra / anyâya anyâyânurupa artha aisâ || Âtâñ nyâyya mhanâveñ jyâsa / sâttvika mhanela tyâsa / âni anyâyya teñ râjasa, tâmasa / tyâñ tâmasa adhamâdhama jânâveñ || *Yathârthatdipikâ*.

Mhanâuni jnâna karma kartteyâ / pâñti eo naye Dhananjayâ / jeñ doni bândhati sodâveyâ / ekachi praudha || *Jnânesvari*.

2 Cf. Karmâñita vâkhânitâñ jnâna / anuchita navhe vyâkhyâna / ye vishayîñ ânakhi samâdhâna / yâcha ashtâdashîñ || *Yathârthatdipikâ*.

When one sees (*ikshate*), in all material things (*sarva bhuteshu*) which are destructible, that single indestructible essence (*ekam bhāvam avyayam*) which is their cause, just as he sees gold in ornaments or clay in earthen vessels, that Knowledge is to be known as Sāttvika (*tajjnānam viddhi sāttvikam*¹). The forms of the waves of matter undergo changes every moment, but the water of the spirit in them is ever changeless (*avyayam*). Thus, the material forms are a mere illusion ('*Māyā-mātrāmidam dvaitam*' and '*Neha nānāsti kinchana*'—Shruti) and the real existence (*bhāvam*) is the spirit or Brahma ('*Sarvam khalvidam Brahma*' and '*Purusha evedam sarvam*'—Shruti). The force² of '*avibhaktam vibhakteshu*' (the inseparable in the separate) is that, even when things, such as the great elements themselves and the bodies formed of them, appear to the eyes to be different from one another, the inexhaustible essence (*bhāvam avyayam*) that pervades them is partless. For the purpose of giving a clear understanding of this

1 Cf. Bhuteū jadelī sakala / tiū nashvareū, tyāñta kevala / avināshi tattva vimala / dekhijeteū jyā jnāneū // Teū jnāna sāttvika / kiū nashvareū bhuteū aneka / tyāñta avyaya avināshi bhāva eka / dekhaneū, nānā nagiū ekachi hema jaiseū // *Yathārthatdipikā*.

Taisi jneyā jnānācheyā hātā / nalage he drishya pathā / teū jnāna jāna sarvathā / sāttvika gū // *Jnāneshvari*.

Sarva bhutāñchyā thāiñ eka avyaya bhāva / jānatī vibhaktiū bhutesū asatāñ sarva / avibhakta jnāna dekhati sarvathaiva / teū sāttvika svayameva jnānāveū // *Chitseadānandalahari*.

Je jnānāthi bhutamātrane vishe ekano ekaja avyaya-avikāri-abheda bhāva pratyaksha janāya, vibhakta arthāt bhedamaya janatāñmāñ pana avibhakta, ekākāra, ekarasa, abheda janāya—te advaita vādivonū sāttvika jnāna jānavuñ.—*Dvivedi*.

2 Cf. 'Avibhaktam vibhakteshu' mhanoni / Deva bole, yā vachaniū / artha aisā, kiū je vegale disati nayanī / tyāñta vegalā na jālā bhāva anya // Kiū akāshādi bhuteū / āni bhautikeū sharireū bahuteū / heiye riti vibhakte pana disateū / tyāñta avyaya bhāva to avibhakta // *Yathārthatdipikā*.

relation between spirit and matter, therefore, the Shrutis say in Shri Bhāgavata that they make use of the similes of substances like gold, clay, etc., (*Ata upamiyate dravina jāti vikalpa pathaih*). The Sāttvika alone is true Knowledge. It is 'nyāyya' or just. Its reverse are the Rājasika and Tāmasika Knowledges. The one known (*vidhi*) as Rājasika is based on distinctions (*prithaktvena*). Its possessor sees the great elements, and the various bodies formed of them, as separate entities, and the Individual Souls, who are the reflections of the Self in different creature-shapes, as so many distinct lives (*nānā bhāvān prithagvidhān vetti¹ sarveshu bhuteshu*). With this belief, he puts dualistic² interpretations upon the sentences of the Vedas which maintain Monism throughout the department of Knowledge. As regards Tāmasika Knowledge, it is still worse, because it is just the reverse of Sāttvika Knowledge. That which, being one, has become all, is the cause called 'kṛitsna', out of which the various material forms have been produced, which are its effects. The Knowledge of this fact is termed Sāttvika Knowledge. The Knowledge which blindly clings to one single effect, as if it were the whole cause (*yattu kṛitsnavad³ ekasmin*

1 Cf. Bhuteñ ākāshādi panchavidha / bhautikeñ sharireñ vividha / aiseñ jeñ nānāvidha vividha / prithagvidhapaneñchi tyāteñ jānatō // Āni sarvāñ bhutīñ jo chaitanya bhāva / jyāchā kadhiñ nave abhāva / chidañsha añsha ekāchecha jiva / te nānātveñcha jānatō // *Yathārthadi-pikā*.

Taisi jeyā jnānā / jnānau bhuta vyakti bhinnā / aikya bodhāchi vāsanā / nimauni geli // *Jnānesvari*.

Ātmā ātmāno paraspara bheda, temano Ishvarathi bheda, temanāthī jadano bbeda. Ishvarathi jadano bheda, ane parasparamāñi jadano bheda, e je bheda panchaka-te badhuñ rājasa chhe.—*Dvivedi*.

2 Cf. Vediñ sarvatra advaita / jnāna kiñciñ na ādhale dvaita / tathāpi upadesha vākyāchā artha viparita / vākhāniti yā hetu karuni // *Yathārtha-dipikā*.

3 Cf. Eka houni sarva zāleñ / teñ kārana kṛitsna mhanuni bolileñ / tyā pāsunī nānā rupeñ jeñ sarva upajaleñ / teñ kārya aiseñ vedasiddha jnāna

kârye saktam), counts as Tâmasika (*tâmasam udâhritam*). The object of true Knowledge is Freedom. This false Knowledge is devoid of Freedom (*ahaitukam*¹). The essence (*tattva*) of an ornament is gold, that of an earthen vessel is clay, and that of the material world is the Spirit or Brahma. The Tâmasika Knowledge, which is attached to forms only which are illusive, is devoid of this Truth (*atattvârthavat*²) which is the real existence. It regards the elements, such as the vacuum and fire, perishable things, such as light and colours, and the Lower Gods, as all in all, and, therefore, it is said to be narrow or insignificant (*alpam*³) in comprehensiveness. Not only does Shri Krishna say, in the second verse of Chapter X, that the multitude of Gods or the great Sages do not know His forthcoming, for, He is the beginning of all of them (*Na Me viduh suraganâh prabhavam na maharshayah | Aham âdirhi devânâm maharshinâcha sarvashah //*), but even Arjuna tells us, in the thirteenth verse of the same Chapter, that all the Sages have thus acclaimed Him, as also the Divine Sage Nârada, Asita, Devala and Vyâsa (*Âhustvâm rishayah sarve devarshir*

sâttvika // Tyâ kritsnâ kâranâ sârikheñchi mûnileñ / eka tyâcheñ kârya. Jeñ tyâ pûsunî upajaleñ / aiseñ jeñ jnâna teñ âsakta jâleñ / tyâ kâryâchâchha thâiñ kârana mhanoni // *Yathârthatdipikâ.*

Heñ aso keti bolâveñ / tarhiñ heñ aiseñ lekhâveñ / te jnâna navhe jnâneveñ / dolasâ tama // *Jnânesvari.*

1 Cf. Teñ tâmassa ahaituka jnâna / mhanije mukticheñ hetu teñ navhe aiseñ vyâkhyâna—*Yathârthatdipikâ.*

2 Cf. Âni ‘atattvârthavat’ mhane Bhagavanta / kiñ tattvarupa artha nâhiñ tyâlita—*Yathârthatdipikâ.*

3 Cf. Jeñ jueya tâmassa tayâchâ anta / kiñ gaganaahi panchamâvaranâ paryanta / evancha jneya jehvâñ navhe ananta / tevhâñ jnâna alpa sahajachi tyâcheñ // *Yathârthatdipikâ.*

Anya devatâñei Deva mhanauna / tâmassa jivana tamo yogyâñ // Vâyâñ jâyâ sâthiñ kelâse havyâsa / anya devatâñsa Devapana // *Tukârâma Mahârâja.*

Nāradastathā Asito Devalo Vyāsaḥ). When, however, the Puranas sometimes give the attributes of the God of Gods to the Lower¹ Gods, their object is simply to create some sort of Faith in those who are not qualified for higher worship. For, the Shruti distinctly says that the Sages call that One in many ways, such as Agni, Yama, Mātarishvān (*Ekam sat viprāḥ bahudhā vadanti, Agnim, Yamam, Mātarishvānam dhuh*), and that One breathed breathlessly by itself; other than it there nothing since has been (*Āmit avātam svadhyāt tat ekam, tasmāt ha anyat na parah kinchana ḍasa*). The goal (*jneyam*) of Tāmasikā Knowledge is thus finite (*alpam*²) both in space and time, for, the elements themselves as well as all visible objects have their limits prescribed, which they cannot transgress, and ultimately, at the time of the dissolution of the Universe, they must merge themselves into their respective causes, whereas the object (*jneyam*) of Sāttvika Knowledge is the infinite or eternal cause of the whole creation (*kṛtsnam*), which is beyond the senses and which Pure Reason alone can grasp (*Buddhirāhyam atindriyam—B. G. VI. 21*). In the next three verses, Shri Krishna describes the three kinds of Action.

नियं संगरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

1 *Of.* The Devas are known in the Rig-veda and the Avestā as thirty-three.—*Max Muller.*

2 *Of.* Chaturdasha loka purushākāra / tyāñsa sūta āvaraṇeñ bolati
shāstrakāra / prīthvi, udaka, teja, vāyu, nabha, abhankāra / mahattattva
sātavēñ // Āvaraṇa dusariyā āvaraṇā paryanta / hā desheñ karuniyā kāryāchā
dekhilā anta / kāleñ karuni anta vadati veda vedānta / āpalālyā kāraṇīñ //
Anta aiseñ pratikalpa / jyūsa anta teñ alpa / jeñ kritena kāraṇa teñ analpa /
jueya advaya ananta sāttvika jnāñcheñ // *Yathārthatadipikā.*

Yadalpam tanmartyam nālpe sukhamasti—*Shruti.*

यत्तु कामेषुना कर्म साहंकारेण वा पुनः ।
 कियते बुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥
 अनुबंधं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
 मोहादारभ्यते कर्म तत्त्वामसमुदाहृतः ॥ २५ ॥

"That action is called Sâttvika which is enjoined, which is without attachment, which is done with a mind free from likes and dislikes and by one not wishing for the fruit. But that action is declared to be Râjasika, which is done by one longing for objects of desire or again with Egoism and with much trouble. That action is said to be Tâmasika which is commenced through delusion, which fetters, which causes loss and injury to others, and which is devoid of the desire of any human goal."

Here, we are told that that action is to be called Sâttvika (*yat tat sâttvikamuchyate*¹) which satisfies the four conditions, *viz.*, first, that it is one prescribed by the Vedas (*niyatam*) for one's caste and stage of life and which is known as a necessary or obligatory action, its nature being such that, if one does not perform it, he incurs sin and suffers punishment, and if he does it faithfully he obtains the Pitriloka (*Karmanâ pitrilokah—Shruti*), to avoid which he must offer² it to God (*Yajnârthât karmano'nyatra loko'yam karmabandhanah—B. G. III. 9*); second, that it is *not* one, to which a fruit has been

1 Cf. Niyata jeñ varnâshramochita / nitya karma vedavihita / jeñ na ñcharatâñ bandha nischita / pratyavâya pâtakeñ karuni hotase // Jeñ keliyâ chukati / pratyavâya pâtaka phaleñ durgati / âni uttama loka, karte pâvati / 'karmanâ pitrilokah' Shruti mhane // *Yathârthadipikâ*.

Tari svâdhikârâcheni mârgenî / âleñ jeñ mânileñ âñgeñ / pativratecheni parishvangeñ / priyâteñ jaiseñ // *Jnâneeshvari*.

Niyata etale nitya evuñ je karma tene.—*Deivedi*.

2 Cf. Aiseñ jeñ Bhagavadarpita / nitya karma jeñ niyata / teñ sâttvika mhane Bhagavanta / Arjunâprati // *Yathârthadipikâ*.

assigned by the Vedas and which is known as optional duty (*sangarahitam*¹), and that the actor too never regards himself as the doer of actions (*Ishvarârpana*); third, that it is done with a mind which is free from likes and dislikes (*arâgadveshatah*²), i.e., which is also Sâttvika or fit to acquire Knowledge and Freedom, for, otherwise, even the pure water of Sâttvika action will not be able to prevent the trees of Râjasika and Tâmasika minds from bearing Râjasika and Tâmasika fruits respectively; and fourth, that its doer does not entertain the least desire of the happiness of the other worlds (*aphalaprepsunâ*³), as it is likely to take him to Pitriloka. As regards Râjasika⁴ action, it is done either (1) with the desire of gaining heaven or some other object (*kâmepsunâ*) or (2) again, with Egoism (*sâhankârena vâ punah*), i. e., with the desire that one may be called a *Yâjnika* (sacrificer). Those who do it with the latter motive also, fail to obtain the fruit of their labour and, therefore, their effort is called 'weary toil' (*bahulâyâsam*). Those who work sincerely for heaven, do get honour from the people without any

1 *OJ.* Yâ lâgiñ sangarahita / jeñ nishkâma karma niyata / teñcha ãcharâveñi nisçhita / pari nasâvâ sanga kîmya karmâchâ // *Yathârthadipikâ*.

Mi kartâ hâ nase sanga—*Samashloki*.

2 *OJ.* Karma sâttvika mana râjasa / râjasa phalacha yenâra tyâsa / mhanoni bole Jagannivâsa / kiñ sâttvika teñ, jeñ râgadvesha virahita keleñ // *Yathârthadipikâ*.

3 *OJ.* Kiñ karmiñ râgadvesha rahita / mana keleñ tari buddhiñta / paraloka kâmanâ asiliyâ jeñ niyata / teñhi pitrilokaphala deteñ Shruti mhané // Jeñ keleñ phalechchhâ varjiteñ / âni manorâga dvesharahiteñ / kîmya tâkoniyâñi niyata nusateñ / teñ karma sâttvika aisâ shlokârtha // *Yathârthadipikâ*.

4 *OJ.* Jeñ svargâdi kâmane karuni / keleñ athavâ ahankâra mâtra avalambuni / maja thora yâjnika mhanâveñi mhanoni / bahu klesheñ karma karijeteñ // Tyâche klesha saphala / sâhankûrâche nishphala / tevhâñ kleshaphala kleshâchêñi kevala / kiñ prasiddhi toñ tyâchihi hotase // *Yathârthadipikâ*.

desire of it, and, although they too have to exert, yet, as they are able to secure their object, they do not feel the burden so much as the latter do, whose trouble is fruitless on account of their Egoism. Under the most favourable circumstances even, Râjasika action is able to give, after one has gone through very great hardship, only the pleasures of heaven, etc., which are all transitory. It is, therefore, certainly wrong (*anyâyyam*¹) to utilize the human body, which is a rare gift, for such a mean purpose, when, in this very life, it is in our power to secure Eternal Bliss by Sâttvika action, which alone is just (*nyâyyam*) and which consists simply in performing all the necessary (religious, social and natural) duties disinterestedly and singing the Names and Glories of God, which is indeed a very easy and agreeable task. The Tâmasika action, of course, deserves utter condemnation, for, it is, in the first place, commenced through delusion (*mohâd ârabhyate*² *karma*) or indiscrimination, because the doer has no faith in a future life and, therefore, does it for fancy or curiosity without a real desire of any goal (*anapekshyacha*³ *paurusham*), such as heaven, etc. It makes him very proud⁴ and thereby he strengthens or doubles the chains

1 Cf. Nâma gâtâñ jethenî mukti / kathâ shravaneñ ghade bhakti / svargâdi nashvara bhukti / tethenî sâdhî, hâhi anyâyya // *Yathârthatadipikâ*.

Heñ aso parimânuñcheni lâbhеñ / pâtâla langhiti olimbe / taiseñ svarga sukha lobheñ / vichambaneñ jeñ // *Chitsadânandalahari*.

2 Cf. Mohathija etale mâtra avivekathija je karmano ârambha thâya te tâmasa karma kahevâya.—*Dvivedi*.

3 Cf. Jeñ paurusha na ichchhuni karijeteñ—*Yathârthatadipikâ*.

Paurusha mhanaje purushârtha / purusheñ sâdhâvâ svargâdi artha / to vedokta mithyâ vîte adrîshta padârtha / pratyaksha mâtriñ shraddhâ jayâchi // *Yathârthatadipikâ*.

4 Cf. Kiñ yâga kautukârtha jâlâ / teneñ garva kotiguneñ alâ—*Yathârthatadipikâ*.

(*anubandham*) of births and deaths, with which every mortal is bound and which are shattered by the Knowledge of the Self only. The Tâmasika action consists¹ in needless loss of wealth and strength, and destruction of goats (*kshayam*) and in injury to others (*hiñśām*²). For, the priests who officiate at a sacrifice (*Ritvija*) kill the goats cruelly with severe blows, if they do not die at the first stroke. In the next three verses, Shri Krishna speaks of the three kinds of Actor.

मुक्संगोऽनहंवादी धृत्युत्साहसमन्वितः ।
 सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ २६ ॥
 रागी कर्मफलप्रेप्सुरुद्धो हिंसात्मकोऽशुचिः ।
 हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥
 अयुक्तः प्राकृतः स्तब्धः शठो नैष्ठतिकोऽलसः ।
 विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

" That actor is called Sâttvika who is free from attachment, who is not egoistic, who is endued with courage and zeal, and who is unaffected by success or failure. That actor is pronounced Râjasika who is full of affections, who desires the fruit of actions, who is covetous, harmful and impure, and who feels joy and sorrow. That actor is called Tâmasika who is unsteady, void of discernment, stubborn, fraudulent, malicious, indolent, despondent and procrastinating."

The Blessed Lord calls him a Sâttvika actor (*kartâ sâttvika uchyate*) who has cast off not only optional

1 Cf. Mhanasi karma prakâra kaisâ ? / tari kshaya âni hiñśâ / kshaya
 bokadâchâ âni valasâ / hiñsechâ bukiyâ mâritâñi // Dadapuni navahi
 dvâreñi / ritvija mâriti bukyâchâyâ mâreñi // na maratâñi shighra mushti-
 prahârefi / adhikâdhika mâriti // Yathârthadipikâ.

2 Cf. Hiñśâ prânipidâ.—*Dvivedi*.

duties but also attachment to fruit (*mukta sango¹*), and who does not talk that he is the doer of actions (*anahamvâdi²*), although he has not yet realized the Self. By the hearing of the Shastras, he is fully convinced of the fact that actions, whether good or bad, are produced by the five causes mentioned in the 14th verse of this Chapter. He has the moral courage to resist the temptation of the alluring fruits attached to optional work in the Vedas, and the ardent zeal to perform disinterestedly all the necessary duties which fall to his lot (*dhrityutsâha³ samanvitah*). Lastly, whether the action which he has commenced meets with success or failure, he remains unchanged (*siddhyasiddhyor⁴ nirvikârah*). For, he desires no fruit⁵ of action, and the

1 Cf. Kâmya tâkoni mûkta sanga / âni kartâ âpana navhe aiseñ antaranga / kîñ pâncha karmaletu bolili Shrîranga / kartritva tyâ prakriti bhâgiñ dekhato // Jari aparoksha âtmâ nâhiñ samajalâ / tari âtmâ akartâ itakeñ umajalâ / mhanuni kartâ jeñ mhanata hotâ majalâ / teñ bolaneñ jyâcheñ râhileñ // *Yathârthatadipikâ*.

Mukta sanga etale phalâbhishandhi jene tyajyo chhe tevo.—*Dvivedi*.

2 Cf. Âni krityâdikeñ kari bahuvaseñ / pari kartâ mi heñ numase / varshâkâliche jaise / meghavrinda // *Jnânesvari*.

Anahamvâdi etale aham-huñ-kartâ chhuñ, ema vâda na karanâro.—*Dvivedi*.

3 Cf. Kâmya phalâchi lâlasâ / na upaje dhirâchyâ mânassâ / dhairyayukta sâdhaka aisâ / âni niyata nishkâma karmiñ utsâba // *Yathârthatadipikâ*.

4 Cf. Tari kadâdiñ mode jogâdâ / to âpana peyâñ na mâni avaghadâ / taisâ thâkaleni thodâ / nhave chi jo kâñ // Nâtari âdarileñ / avyanga siddhi geleñ / tari teñ hiñ jiñtaleñ / mirauñ nene // *Jnânesvari*.

Karma karina teñ siddhi pâve kîñ na pâve / harsha shoka tençê navhe—*Chitsadânanâdalahari*.

5 Cf. Kîñ nishkâma Ishvarâpana / karâvayâ karma karitoñ âpana / tyâ Ishvarâchêñ aiseñ Ishvarapana / kîñ kâfhiñ uneñ Tyâsa nase // To avâpta sakala kâma / âpana bhoktâ nishkâma / karmasiddhi hotâfi kona kâma / siddha honâra doghâfichâ ? // Kautukeñ leñikaruñ / lâge mâtachi sevâ karuñ / sândi udaka na shake sâñvaruñ / udaka pâtra // Na pâvaleñ mâtessa jala / part

Almighty Father, to Whom it is dedicated, is also desireless. Just as a mother is satisfied with the mere attempt of her child to bring a cup of water for her, and does not mind if it is dropped, so, God is pleased with the Love with which a devotee begins the action intended to be sacrificed to Him, and does not care to see whether it is completed or not. For, He stands in no need of service. If we, however, wish to offer Him service, He is pleased to accept it. That actor is called Râjasika, who is full of affections (*râgi*¹) for his wife, children, etc., who wishes for the fruit of the optional duties he performs as well as of any other work he does (*karmaphala² prepsuh*), who is greedy (*lubdho³*), i.e., who loves wealth as much as he does his life, and though ready to rob others of everything, is unwilling to part with ever so little of his own even for charitable purposes, cruel (*hiñsâtmako*), i.e., who is anxious to injure others, and impure (*ashuchih⁴*), i.e., who does not observe the rules of cleanliness, and who is convulsed by storms of joy or sorrow (*harsha shokânvitah⁵*) as the

te tripta dekhoni khela / Bhagavatpriti mâtra phala / te toñ ârambha mâtrenî hotase // *Yathârthadipikâ*.

1 Cf. Vishayânce thâiñ âvadi—*Yathârthadipikâ*.

Aneka kâmanâthî âkula chittavâlo.—*Dvivedi*.

2 Cf. Karmâchiyâ phalâvari udi—*Yathârthadipikâ*.

Karmanâ phalani ichchhâ râkhanâra.—*Dvivedi*.

3 Cf. Âni lubdha lobhâteñ na sodi / prânâ samâna dhana dhânya—*Yathârthadipikâ*.

Kripanu thevâñ âpulâ / taisâ dakshu parâveyâ molâ / baku jaisâ khutalâ / mâseyâñsi // *Jnâneswari*.

Parakrityâbhilâshi ane dharmârthepana svadravyano tyâga karave asamartha.—*Dvivedi*.

4 Cf. Ashuchi etale shâstroktâ shaucha rahita.—*Dvivedi*.

5 Cf. Kâñhiñ labha hotâñ harsha atyanta / hâni hotâñ shoka bahu—*Yathârthadipikâ*.

turn comes for gain or loss. He who is called Tâmasika actor (*kartâ tâmasa uchyate*) is entirely different from the Sâttvika and Râjasika actors. For, even when he tries to do any good action, which is indeed a very rare thing, his mind is restless. He is, thus, without application (*ayuktaḥ*¹), i.e., attention to work. He is also without discernment (*prâkritah*²), i.e., he surrenders himself to his Nature (*prakriti*) and does not know how to control it. He is stubborn (*stabdhah*³), i.e., so obstinate or proud that he has no regard for God, for his teachers, and even for his parents. He is crafty (*shatho*⁴), because, having immense wealth, he does not like to spend any portion of it for even good purposes, and having sufficient bodily and mental strength, neglects to do the necessary duties on the false plea of inability to make gifts and to do religious or social work. He is malicious (*naishkritiko*⁵) in as much as he envies the Sâttvika actors and insults them by calling them hypocrites, etc. He is indolent (*âlasah*⁶), i.e., so lazy that he would not care to say his daily prayers even, and if he does at all, he would say his morning prayers at mid-day and evening prayers

1 Cf. Satkarma kâñhi âchare / pari tyâ karmîñ chitta na bhare / mana chahuñkade vâvare / âni dise karmiñ baisalâ // Aisâ to ayukta bolilâ / mhanaje tyâ karmiñ to nâhiñ yojalâ / lokâñsa karitosâ vâtalâ / pari mana tyâcheñ nase tyâñta // *Yathârthadipikâ*.

2 Cf. Âni to mhanâvâ prâkrita / mhanaje jada buddhi atyanta / prakrititeñchi vasha houni ase vartata / prakriti dharma âvarâve heñ nase // *Yathârthadipikâ*.

3 Cf. Âni stabdha mhanaje garvita—*Yathârthadipikâ*.

Stabdha etale guru devatâdi âgala pana anamra.—*Dvicedi*.

4 Cf. Shatha shakti asoni na veñchi vitta / prâtah snânâdi varjuyâ nimitta / ashakta mhanavi shakti baravi asoni // *Yathârthadipikâ*.

5 Cf. Âni koni eka / kartâ dekhilâ sâttvika / apamâna tyâchâ kari kiñ ‘hâ thaka / dambha karito’ // *Yathârthadipikâ*.

6 Cf. Âni atyanta âlasi / madhyâñhiñ baise prâtah sandhyâ karâvayâsi / yathâkâliñ na dhari mânasiñ / karma karaneñ // *Yathârthadipikâ*.

at mid-night. He is always despondent or melancholy (*vishâdi*¹), i. e., not at all inclined to do any action, just as Arjuna was when he saw both the armies on the battle-field and said that he would not fight (*Na yotsye—B. G. II. 9*). He is slow (*dirgha² sutri*), i. e., ever putting off action on account of various suspicions, such as those of the bad results which would follow if the action is not performed properly, and so forth. The force³ of the particle 'cha' is that even a Sâttvika actor, who doubts the authority of Saints, is also to be considered as a Tâmasika actor. Now, the actor is Sâttvika, Râjasika or Tâmasika according to his Reason⁴, and his action bears the quality of his Firmness. Shri Krishna, therefore, asks Arjuna, in the next verse, to listen to the description of the different kinds of them also.

बुद्धेभैरं धृतेश्चैव गुणतत्त्विधं शूणु ।
प्रश्नादात्त्वेण पृथक्त्वेन धनंजय ॥ २९ ॥

1 Cf. Karma ácharâyâchâ valasâ / pari vishâdi mhanaje aisâ / kiñ karma na karâveñi ye ritî thasâ / vishâdâchâ hridayânta // Vishâda mhanaje akarmanyatâ / kiñ karma na ruche chittâ / Arjuna vishâdâchi vârtâ / ' karma na kariñi ' mhanuni prathamâdhyânta // *Yathârthadipikâ*.

2 Cf. Shâstrajna vidhi sângati / to ghade aisi bhrânti / dirghasutripaneñ karuni mati- / safishaya yukta sarvadâ // *Yathârthadipikâ*.

Dirghasutri nirantara shankita / sahasriñ âkalita jeneñ—*Chiteadânanda-lahari*.

Dirghasutri etale nirantara aneka shankârudha chitta rahevâthi ati manda pravritti karanâra.—*Dvivedi*.

3 Cf. 'Dirghasutricha kartâ tâmasa uchyate ' mhanuni / yetheñ yâ 'cha' kâreñi karuni / dirghasutrihi tâmasa mhane yâ varuni / bhalatâhi dirgha sutri vâita // 'Shâstravette sadâchâri / je goshti sângati techa bari' / jo aiseñ maniñ na dhari / to sâttvika kartâhi tâmâsacha artha aisâ // *Yathârtha-dipikâ*.

4 Cf. Aise karte triprakâra / kiñ jaisi buddhi tadanusâra / kartâ, âni jaisi dhâranâ taise âchâra /, kartayâchâ // *Yathârthadipikâ*.

Temaja buddhi ane dhritine bhinna mânavâmân pana jnânamashakti ane kriyâ shakti arthât pravartakano bheda batâvavânuñ tâtparya chhe.—*Dvivedi*.

“ Hear, O Dhananjaya (Wealth-winner)!, the three-fold division of Reason and Firmness also, according to qualities of which I am going to speak fully and severally.”

Here, the Blessed Lord wishes Arjuna to lend ear (*shrinu*) to Him, while He is giving full details (*prochyamānam asheshena*) of the three different kinds (*trividham bhedam prithaktvena*) of Reason and Firmness also (*buddher dhriteshchaiva*), according to the qualities (*gunataḥ*) of Sattva, Rajas and Tamas. The three divisions of Reason are explained in the next three verses.

प्रवृत्तिं च निवृत्तिं च कार्यकार्ये भयाभये ।
 बंधं मोक्षं च या वेति बुद्धिः सा पार्थ सात्त्विकी ॥ ३० ॥
 यथा धर्मधर्मं च कार्यं चाकार्यमेव च ।
 अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥
 अधर्मं धर्ममिति या मन्यते तमसावृता ।
 सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥

“ That Reason, O Pârtha (Son of Prithâ)!, is Sâttvika, which understands the paths of Action and Knowledge, cause and effect, fear and fearlessness, bondage and Freedom. That Reason, O Pârtha (Son of Prithâ)!, is Râjasika by which one understands awry, not as they are, piety and impiety and also cause and effect. That Reason, O Pârtha (Son of Prithâ)!, is Tâmasika, which, wrapped in gloom, understands impiety to be piety and the meaning of all (the Vedas) incorrectly.”

Shri Krishna says here that the Reason, which knows both the sides called Bondage and Freedom, is Sâttvika (*bandham mokshancha yâ vetti¹ buhddhih sâ*

1 *Oj. Jâne bandha jâne moksha / jâne dohiñche donhi paksha / te buddhi mhane Saroruhâksha / sâttiviki mhanoni // Kiñ bandhâchâ paksha*

sāttviki), because it avoids the side of Bondage and joins that of Freedom and, thus, crosses the ocean of grief. It, therefore, rejects the path of Action (*pravrittincha*¹) and accepts that of Knowledge (*nivrittincha*), which enables it to enjoy the Brâhmic Bliss. Through the Grace of the Preceptor, it realizes the Self beyond the Prakriti or Nature by the Vyatireka Knowledge and also sees, by the Anvaya Knowledge, the Self, who is the First Cause (*akârya*²), in its effect (*kârya*), which is the whole Universe, as we see gold in an ornament. It entertains fear (*bhaya*³) when, through previous tendencies, it is forced to see the serpent of the various material forms, and again experiences fearlessness (*abhaya*) or joy immediately after the enjoyment of the Prârabdha, when it is able to see the rope of the Self. The Râjasika Reason too understands, in the department

sândi / mokshâchâ paksha mândi / techâ sañsâra sindhu olândi / sâttviki
yâstava hâ bhâva // *Yathârthatadipikâ*.

Tathâ bandha pravritti mârgamânî trividha jnânakrita bandha ane
nivritti mârgamânî moksha etale jnâna aue tatkrita bandhanâsha, e sarvano
viveka jâne te buddhi sâttvika.—*Dvivedi*.

1 *OJ.* Yâ kâraneñi pravritti sândi / âni jâne nivritti, tisa mândi—
Yathârthatadipikâ.

2 *OJ.* Evancha tâkitâñi pravritti / avalambitâñi nivritti / Gurumukheñi-
karuni sattva vritti / jâne svavarupâteñi // Tetheñi jada cbaitanya bhâga /
jâne dohiñchâ vibhâga / kâryâvaruni sâmpade mâga / kâranâchâ // Kiñ
jadamûtrâsu kâryapana / uraleñ teñi tyâ kâryâcheñi kârana / teñi kârya navhe,
aisuñ atmâchâ âpana / jâne aiseñi // *Yathârthatadipikâ*.

Pravritti âni nivritti jâne / kârya âni kârana jâne / bhaya abhaya teñhi
jâne / bandha jâne âni moksha // *Chitsadâñandalahari*.

3 *OJ.* âni jâne bhaya / tadvilâkshana jâne abhaya / bhaya kârya
pâhatâñi, âni nirbhaya / honeñ pâhatâñi kârana abhayâteñi // Kiñ jyâ ghadiñ
kârya jada / jadatveñi pahe, tevhâñ sañsâra avaghada / ‘mi, mâzeñi’ aisi
tadaphada / hoyâ purva sañskûreñi karuni // Kimbahunâ bhrama drishti
sarpachi bhaya / rajju drishti rajjucha abhaya / kârya bhaya, kârana
nirbhaya / sukha kâranadrishticha buddhiteñi // *Yathârthatadipikâ*.

of Action, what is piety (*dharma¹*) and what is impiety (*adharma*), *i.e.*, what ceremonies and sacrifices are sanctioned by the Shastras and what are prohibited, and, in the department of Knowledge, it sees that Spirit or the Self is the cause (*akârya*) and matter is the effect (*kârya*), but its notion about both is not as it ought to be, although it believes that it knows them exactly as they are (*ayathâvat² prajânâti*). For instance, in the department of Action, it is not aware of the real object of the Shastras, *viz.*, that the path of Knowledge is always to be preferred (*Nivrittirishtâ*), as the Sage Chamasa distinctly says to Janaka in Shri Bhâgavata³, to that of Action, which is meant for those only whose Reason is impure. Marriage is tolerated because it prevents such men from going astray as are not able to restrain themselves from sexual indulgence, at least at the period of life when the passions are strongest, and because it is necessary for the proper rearing and training of children. Otherwise, even speaking from a worldly point of view, it is to a certain extent injurious to health and is likely 'to interfere with the development of other faculties and susceptibilities which are important sources of happiness'. Taking all these circumstances⁴ into consideration, the Shastras give

1 Cf. Dharma mhanije shâstra vihita / adharmeñchi shâstreñ nishedhijeta—*Chitsadînandalahari*.

2 Cf. Mhanoni mbane Shripati / kiñ 'ayathâvat prajânâti' / yathâvat prakâra na kaloni svamati / prakarsheñ jânate, mhanuni jâne // Kiñ jeñ jâno, teñ anyathâ / âni to jâne kiñ 'jânatoñ taiseñchi âhe sarvathâ'—*Yathârthatdipikâ*.

3 Cf. Loke vyavâyâmishamadyasevâ nityâstu jantornahi tatra chodanâ / vyavasthitisteshu vivâha yajnâ surâgrahairâsu nivrittirishtâ //

4 Cf. Vcdâñchyâ âjnevîna / strisanga madya mânîsa âvade janâ / sahaja priti lokâñchyâ manâ / ye vishayîñ nâhiñ vedavidhi // Âtâñ ritukâlin

rules for the selection of a bride, regulation of the time of enjoyment, &c., but they do not at all mean thereby that everybody should marry. In the same way, those persons, who cannot control the desire of using flesh and wine, are permitted by them to eat the remains of the flesh offered at sacrifices and to smell the wine brought as an offering at the Sautrâmani Yâga, so that, gradually, they may give up the desire of sense-objects and seek the path of Knowledge. Thus, the Râjasika Reason does not know what true piety is, for, even when the Shruti says that we ought not to do injury to beings (*Na hiñsyât sarvabhutâni*¹), it considers killing of animals at sacrifices a pious act. Likewise, if it sees a perfect² Jnâni of high caste take food, under unavoidable circumstances or through indifference, from one of low caste, it at once condemns the act as impious. This is quite wrong, because it does not understand that he is no longer bound to obey the orders of the Vedas (*Jnâni yatho'ham lilayeshvarah—Shri Bhâgavata*). As regards the department of Knowledge, the Râjasika Reason knows matter as effect only (*kâryameva³ prajânâti*) and

strisangema / bolati nigama âgama / âni mânisa homashesha bhakshâveñ
uttama / sautrâmani yâgiñ madya hungâveñ // *Yathârthatadipikâ*.

Uni vâvî pravritti / jaisi lâgâvi nivritti / nivrittichi soya dharitâñ
manovritti / purusha mokshamârgiñ lâgalâñ // *Yathârthatadipikâ*.

1 *Cf.* Sarvathâ hiñsâ karuñi naye mhanoni / Shruti mhane 'na hiñsyât sarva bhutâni' / aisi biñsa varjili asoni / vâte hiñsâchi dharma // *Yathârthatadipikâ*.

2 *Cf.* Kiñ pakva jnâni atyanta / bâheri mudha antariñ pandita / na
varji chândâñdi paryanta / mukhiñ padalâ to grâsa gili // Je advaita
mârgâteñ dushti / bhakti mârgâteñ udaviti / goshti bolatâñ budaviti /
vairâgyâchi // Tsvâñchyâ drishti adharma / vâte tyâ jnâniyâcheñ karmia /
jyâñsa thâukeñ tyâcœñ varma / tyâñsa to adharma vâtenâ // *Yathârthatadipikâ*.

3 *Cf.* Kiñ kâryâteñ kâryachi jânato / âni kâranâsi aikya nâhiñ
mhanato / evancha jadaikya navhe aisâcha bânato / bodha tyâteñ ayathâvat //

the Self as cause only (*akâryameva prajânatî*), but it is not aware of the fact that matter, which is the effect, is also the cause, *viz.*, the Self, just as a piece of cloth is the thread itself. Here too, it thinks that it knows the whole truth, but the Blessed Lord says it does not. The Tâmasika Reason thinks (*manyate*) prohibited actions (*adharma¹*), such as *Jârana*, *Mârana*, *Uchchâtana*, *Mohana*, *Vashikarana*, *Stambhana*, &c., which lead to hell, to be actions enjoined by the Vedas (*dharma*). What is the cause of this misunderstanding when Pure Reason (*Shuddha buddhi*) itself is Sattva or Light? The answer is that it is due to its being shrouded by darkness (*tamasâvritâ*). For the same reason, the Tâmasika Reason not only, in the department of Action, puts faith² in spurious Puranas, but also, in the department of Knowledge, construes wrongly (*sarvârthân viparitâñshcha*) the Vedic passages such as '*Sarvam khalvidam Brahma*' (All is indeed Brahma) '*Purusha evedam sarvam*' (All this is the Personal God Himself), '*Tattvamasi*' (Thou art that) and others, which are to be realized only by the Grace³ of the Preceptor, and makes use of unsuitable

Prakarsheñ jânato / mhanaje 'bareñ khareñ mi jânatoñ' mhan'a'o / pari Sarvajna Bhagavanta bolato / ayathâvat mhanoni // Yathârthatdipikâ.

1 Cf. Agâ! Arjunâ! jo adharma / tyâteñchi je mâni dharma / nishiddha jeñ vikarma / satkarma mâni tayâteñ// Jârana mârana mohana / vashikarana uchchâtana stambhana / heñ sarvahi narâkâcheñ sâdbana / dharma mâni // Yathârthatdipikû.

2 Cf. Nishtâ kalpita âgamiñ / tyâ agâmâsa viruddha jeñ nigamiñ / teñ kale parantu pânditya baleñ durâgami / artha vâkhâni ti viparita // Dharma mâni adharmâteñ / yetheñ suchavileñ kalpita âgamâteñ / kiñ pramâna purvaka jeñ karuna tyâteñ / mhanâveñ dharma // Ani 'sarvârthân vipari-tâñshcha' mhanoni / yâ charanîñ heñ suchavi kiñ yâ 'cha' kâreñ karuni / 'cha' mhanije âu .khibi aisi mhanuni yâvaruni / juâna kândiñ aisi buddhi jyâncchi te ânikhi // Yathârthatdipikâ.

3 Cf. Yasya Deve parâ bhaktir yathâ Deve tathâ Gurau / tasyaite kathitâ hyarthâh prakâshante mahâtmanah // Shruti.

analogies¹ to support its incorrect interpretation. This is the force of 'cha' in 'sarvârthân viparitâñshcha'. In the next three verses, Shri Krishna describes the three kinds of Firmness.

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
 योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥
 यया तु धर्मकामार्थान्धृत्या धारयते ऽर्जुन ।
 प्रसंगेन फलाकांक्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥
 यया स्वप्नं भयं शोकं विषादं मदमेव च ।
 न विमुचति दुर्मेघा धृतिः सा पार्थ तामसी ॥ ३५ ॥

"That unadulterated Firmness, O Pârtha (Son of Prithâ)!, is Sâttvika, by which one controls the operations of the mind, breath and senses through the Yoga (that enables him to realize the Universe to be the Self). But that Firmness, O Pârtha (Son of Prithâ)!, is Râjasika, by which one holds fast, O Arjuna!, duty, desire and wealth and, through attachment (to or close contact with the sense-objects), longs for fruit. That Firmness is Tâmasika, O Pârtha (Son of Prithâ)!, by which an undiscerning man does not abandon sleep, fear, grief, despondency and also vanity."

Here, we are told that by Sâttvika Firmness one is able to realize all the actions of the mind, breath and senses (*dhâryate² manah prânendriya kriyâh*) as Brahma, just as we see all ornaments to be nothing but gold.

1 Cf. Pari jyâ yukti karuni / shrutyartha s dhe tyâ soduni / na sâdhe tyâ yukti dharuni / viparita kariti arthâtei // Yathârthadipikâ.

2 Cf. Pârthâ ! jyâ dhâranenî karuni / mana prâna indriyâñchyâ kriyâ Brahmaci mhanoni / dharijetâti kiñ naga na sphurati hemâ vâñchuni / taishâ kriyâ vinâ Brahma // Te naga sakala jeñvi hema / taisâ kriyâ sarvahî Brahma hâ nema / pari jyâ dhâraneneñ dharijetâti saprema / Brahmatveñ te dhâranâ Pârthâ ! sâttviki // Yathârthadipikâ.

The Yoga referred to is the *Chitta-Chaitanya¹ Yoga*, by means of which (*yogena*) the Sâttvika Firmness (*sâttviki dhritih*), which is unadulterated (*avyabhichârini²*), realizes the Self (*dhârayate*) in all the actions of the mind &c. The mental acts³ are the ideas, *i.e.*, the various forms which the mind assumes, but none of which appears without the influence of the Self. Here two Yoga practices⁴ are meant—one, for the beginners, is the meditation of the Self by the mind within the body (*Mânasa dhyâna*) and the other, for the advanced students, is the realization of the Self in the world outside (*Jagadâtmâ dhyâna*), *i.e.*, to whatever object the mind may run, the Sâttvika Firmness finds there nothing but the Self. The ten⁵ actions of the vital breath, *viz.*, *Prâna* (upward breath), *Apâna* (downward breath),

1 Cf. Mhanuni dhâranâ shuddha sattvâchi / techi je sarvâtma nish-thâchi / kîñ tyâ dhâraneñta avaghi sattâcha sâchi / sphure sattva chaitanya yogeñ karuni// Techâ avyabhichârini / ji karitâñ yogeñ karuni mana âdikâñchi karani / svarupachi mhanuni antahkarani / dhârijetaseñ // *Yathârthatdipikâ*.

2 Cf. Arthât sarvadâ samâdhîyukta, sarvatra âtma darshana purah-sara je dhriti.—*Dvivedi*.

3 Cf. Tyâñta manâchi kriyâ kalpanâ / ekachi mana hoteñ âkîra nânâ / parantu leshahi chitsphurtivinâ / smarenâ manâteñ // *Yathârthatdipikâ*.

Sankalpa vikalpâcheñ lugadeñ / sinduni mana ughadeñ / buddhihi mágili kade / ugeñ baise // *Jñâneshvâri*.

4 Cf. Charâchariñ pâhaneñ âpanâ / hechi dhâranâ sâttviki // Dharijetâti avyabhichârini karuni / manâchîyâ kriyâ yogeñ karuni mhanoni / Deva bole donhi dashâ suchavuni / dhâranechyâ // Prathama abhyâseñ mânasa dhyâna / maga thasâve jagadâtmaka jnâna / tevhâñ sakala jadabhâna / Brahmachi vâte // *Yathârthatdipikâ*.

5 Cf. Prânâcheñ urdhva gamana / adhogamâna to apâna / angeñ pasaraneñ, golâ karaneñ to vyâna / sama kari samâna, jeñ khâdaleñ pyaleñ tayâteñ // Urdhvâ mukheñ kanthâ kade phugârâ / jo dhari potâfita vârâ / tyâ prânâchiyâ prakârâ / udâna nâmeyâ jânâveñ // Nâga nâmaka prâna mhanati / udgâra jyâ karitâñ yeti / netrânciñ pâñtiñ zâkati ughadati / to kurma // Shinkâ jyâ karitâñ yeti / krikala mhanoni tyâsa mhanati / jyâ

Vyâna (stretching or collecting the limbs), *Samâna* (regulating food and drink), *Udâna* (remaining in the whole body till death), *Nâga* (causing to throw out, belch &c.), *Kurma* (enabling one to open or close the eyelids), *Krikala* (helping to sneeze), *Devadatta* (by which we yawn), and *Dhananjaya* (not leaving the body even after death), are also nothing but the Self to the Jnâni, for, they cannot take place without the instrumentality of the Self, since breath itself is a mere illusion. The Philosopher Sohirobâ says that while Prâna, Apâna and other life-breaths are doing their functions¹, the mind of the Jnâni enters the Abode of Joy. The Sâttvika Firmness realizes the Self in the operations² of the organs of knowledge, such as hearing, touching, seeing, tasting and smelling, as well as in those of the organs of action, such as talking, lifting, walking, excreting and enjoying, i. e., it regards the sounds, sweet or harsh, which strike upon the ears, the quality of cold in water and that of heat in fire, the different forms and colours of objects, the sweetness of sugar and the bitterness of quinine, the perfume of roses and the bad odour of noxious gases, the repetition of the various Names of God, such as Govinda, Gopâla, Nârâyana and so forth, and the idle talk of the fool, and

karitâñ jâmbhayâ deti / to mhanâvâ devadatta // Na sodi meliyâhi sharirâ / dhananjaya nâmaka sarvagata to vârâ / yâ prânâchyâ dasha kriyâ jnâniyâ chaturâ / âtmâcha disati // *Yathârthatdipikâ*.

1 Cf. Prâna apâna urdhvahi vâhatâñ / ânanda bhuvaniñ mana heñ righe // Tyâ Devâcheñ tuñ darshana ghe //

2 Cf. Udaññita shaitya guna / agniñita ushnapanâ / kathinatva mridatva sarvahi âpana / drashtâcha ase // Taisicha rasanâ / rasa kadu goda jyâvinâ / sarvathâ châkhoñ shakenâ / tochi âtmâ tyâ rasiñ // Budbuda jalitîcha uthati / kshanâñita tyâcha udakiñ phutati / pari jalâvâñichuni te na disati / âdi anta sabâhya jala sâreñ // *Yathârthatdipikâ*.

Vishaya granthi indriyâñcheñ grathana / jayâche âpasayâ sutona / mana mâyechyâ potiñ lina / hoti jâna dahâhi // *Ohitsadânandalahari*.

all such other sports of the senses, as so many waves rising from and falling into the ocean of the Self. But (*tu*) the Râjasika Firmness clings (*dhârayate*¹) only to the three aims of mankind, *viz.*, duty, desire and wealth (*dharma kâmârthân*), and neglects the fourth one, *viz.*, Freedom (*Moksha*). By coming frequently in contact with the sense-objects (*prasangena*²), it wishes for the fruit (*phalâkânkshi*) of the optional duties it performs, Thus, while the Sâttvika Firmness and the Râjasika enable one to make in this life some new acquisitions³ (*dhârayate*)—the former in the department of Knowledge and the latter in that of Action—the Tâmasika does not allow him to leave (*na vimunchati*) the bad qualities such as sleep (*svapnam*), fear (*bhayam*), grief (*shokam*), despondency (*vishâdam*), or disinclination to do any work, and also vanity (*madamevacha*), with which he is born⁴. He is, therefore, called a senseless fool (*durmedhâ*⁵). An infant naturally requires more sleep

1 Cf. To manorathâchâñi sâgariñ / dharmârtha-kâmâcheñ târuñ bhari / jeneñ dhairyâ baleñ kari / kriyâvanija // *Jnânesvari*.

Je dhriti thaki dharma artha kâma tenoja ârambha ane nirvâha thayâñ jâya, pana akhanda mokshano vichâre na âve.—*Dvivedi*.

2 Cf. Yâ dhâraneneñ antaranga / kâtaleñ, karitâñ vishaya sanga / tyâ prakarsha sangeñ prasanga / sarvadâñ maniñ phalâchâ // *Yathârthatdipikâ*.

3 Cf. Te tyâ dhâraneteñ dhariti / hâ yâ avagunâñteñ na sodi durmati / kiñ yâ sahaja laukiki riti / na shikatâñhi lâgalyâ // Dhâranâ sâttviki jnâna kândiñ / be dhâranâ râjasi karmakândiñ / âtâñ durgunâteñ je na sândî / te aisi mhanatase dhâranâ yâ shlokiñ // *Yathârthatdipikâ*.

4 Cf. Upajata nijे bâla / upajata bhayeñ vyâkula / upajata shokeñ vivhala / inâtâ na disatâñ radoñ lâge // Ugefichiha rade kshana / ugefichi hâuse barsha purna / thora hotâñ teñcha lakshana / madacheñ // *Yathârthatdipikâ*.

5 Cf. Hâ durmedhâ mhanje dushta buddhi—*Yathârthatdipikâ*.

Svapna etale nîdrâ bhaya trâsa shoka vishâda mada e âdine je durmedhâ—kalushita buddhivâlo jada—kadâpi tyaje nahi teni dhriti—tete karâvanâra dhriti—tâmasi jânavi.—*Dvivedi*.

than grown up persons. The least disturbance makes it quake with fear. As soon as the mother is away, it begins to cry. One moment you see it smile with joy, the next moment you find it quite despondent. This germ is, in after life, developed into vanity. The object¹, with which Arjuna is called *Pârtha* in all the six verses in connection with Reason and Firmness, is to show that both of them depend upon the company one keeps, for, when Arjuna's mother Prithâ gave birth to him, he was, like all other babies, Tâmasika, but as he grew in the company of Dronâchârya and Dharmarâja, he learnt all the Râjasika duties of a true Kshatriya, and lastly, in the company of Shri Krishna in the war-chariot, he acquired the Sâttvika Knowledge of the Self and was able to realize God everywhere. Now, in the next four verses are described the three sorts of Happiness. Although the possessors of Sâttvika, Râjasika and Tâmasika Reason and Firmness appear² to be happy in their own spheres, yet, the beginning and end of their pleasures are not alike.

सुखं त्विदानो त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखांतं च निगच्छति ॥ ३६ ॥
यत्तदग्रे विषमिव परिणामेऽसृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

1 Cf. Kiñ avidyâyogeñ buddhi vritti / sahaja tâmasi taisicha dhriti / parantu karma nishthâchâya sangeñ kâmya pravrittî / nivritti dhari satsangeñ || Kiñ Prithâ Kunti, tichâ tuñi sutâ / sahaja âdhiñ avidyâvrita / nidrâ bhaya shoka vishâda mada sahitâ / hotâsi tuñi // Tochi tuñi Prithechâ sutâ / Dronâsangeñ dhanurdhara adbhuta / jâlâsi, âni Dharmarâjasangeñ bahuta / jâlâsi tuñi dharmâtmâ // Tochi tuñi Pârthâ âgâ! / dharitâñchi Mâzijâ satsangâ / pâhoñi lâgalâsi Maja ekâ Shrirangâ / sarvabhutîñ // *Yathârthatadipikâ*.

2 Cf. Jyânta jo buddhi' dhriti bheda vase / to tyâcha karitâñ sukhi dise / parantu âdi anta ekâchâ nase / ekâ sârikhâ // *Yathârthatadipikâ*.

विषयेंद्रियसंयोगादत्तदप्रेऽसृतोपमम् ।
 परिणामे विषमिव तत्सुखं राजसं सृतम् ॥ ३८ ॥
 यदग्रे चानुबंधे च सुखं मोहनमात्मनः ।
 निद्रालस्यप्रमादोत्थं तत्त्वामसः ॥ ३९ ॥

“And now hear from Me, O Bharatarshabha (Chief of the descendants of Bharata)!, the threefold kinds of Happiness. That Happiness is called Sâttvika which is born from the purity (*i.e.*, freedom from Rajas and Tamas) of the Reason that has realized the Self, and in which one, by practice, rejoices and which puts an end to pain, and which is like poison first but which resembles nectar in the end. That very Happiness is reckoned Râjasika, when it springs from the union of the senses with their objects and resembles nectar at first but is like poison in the end. That Happiness is declared Tâmasika, which deludes the Reason both at first and in its consequences, and arises from sleep, indolence and heedlessness.”

The Blessed Lord, after speaking, up to this time, about the means of Happiness, now (*idânim*) wishes Arjuna to hear (*shrinu¹ Me*) of the three kinds of it (*sukham trividham*). Of these, the highest² is called (*proktam*) Sâttvika, which, among the Bhâratas, Arjuna alone has secured by the hearing of the Gitâ. He

1 Cf. Sukha âtâñ yâ upari / âika kiñ yethavari / je boliloñ vaikhari / te trividha sukhâchi sâdhaneñ // *Yathârthatadipikâ*.

2 Cf. Why is this eternal search for happiness? The answer is: Because the whole universe, of which we are parts, has come out of that Eternal Abode of Happiness, called Bliss, where it had dwelt before creation, like a tree in a seed, and the memory of which dwells still in the inner consciousness of all created beings, though it has dropped out of their outer consciousness. No true or all satisfying permanent happiness can be found in material objects, and hence the failure of material scientists to make

is, therefore, called *Bharatarshabha*¹ (Chief of the descendants of Bharata). Now, as the adverb ‘*yatra*²’ (where) is always followed by the adverb ‘*tatra*’ (there), the latter is supposed to be understood in this description of Sâttvika Happiness, and so, two Yoga practices are mentioned here and not one only, as it seems at first sight. One of them is the *Nirvikalpa Samâdhi*, which is expressed in the words ‘*abhyâsâd ramate yatra*’ (that in which one rejoices by the practice of the Impersonal or Nirguna Brahma), and the other is the *Savikalpa*³ *Samâdhi*, expressed in the words ‘*dukhântañcha nigachchhati tatra*’ (and in that puts an end to pain by realizing the serpent of the material world to be the rope of the Self). The former is secured by the Vyatireka Knowledge and the latter by the Anvaya Knowledge. Both the practices are recommended in the Gitâ as well as in the Yoga Vâsishtha (*Yogo jnânancha Râghava*). Any one of the two is able⁴ to make the Reason steady, but the Savikalpa Yoga alone

humanity either contented or happy. It cannot be secured by the means or by the instinct of the physical senses, which cognize only material objects. Where is then this happiness to be found? The answer is: Within ourselves.—*Bhârati*.

1 *OJ.* Tyânta shreshtha sukha sâttvika / teñ Bharatarshabhâ! âika / Bharata kulinî shresbtha tuñ eka / kiñ lâdhalâsi shreshtha sukha kâmadhenu Gitâ he // *Yathârthadipikâ*.

2 *OJ.* Yatra shabdiñ sukha yetheñ / tatra mhanije tetheñ / jetheñ yatra shabda tetheñ / tatra shabda potiñ tayâ yatra shabdâchyâ // ‘Abhyâsadrâmate yatra / dukhântañcha nigachchhati tatra’ / aiseñ yâ doñ charanîñ Kamalanetra / bolatâñ, doñpari abhyâsa bolato // *Yathârthadipikâ*.

3 *OJ.* Abhyâseñ ramato jetheñ / dukhâchâ anta pâvato tetheñ / chakûra âni dukhâchâ anta bolatâñ yetheñ / dusarâ savikalpa yogâbhyâsa bolilâ // Duhkha shabdeñ kshara bhâga rachanâ / rajjuñta sarpa, kiñ jalîñ taranga nânâ / tyâchâ antâteñ hi pâvato Arjunâ! / jetheñ, teñ sukha sâttvika // *Yathârthadipikâ*.

4 *OJ.* Vyatirekeñ anvaya jnâna / nirvikalpa savikalpa dhyâna / donhi abhyâsa bimbatâñ samâdhâna / athavâ eka tari // *Yathârthadipikâ*.

destroys the pain caused by this illusion of the Universe to the Nirvikalpa Yogi, by revealing to him the Brahma everywhere. Why¹, however, is any practice of Yoga necessary when one has realized the Self? The answer² is given in the words '*ātmabuddhi prasādajam*', which mean that the Sāttvika Happiness can be enjoyed only by the purity of the Reason that has realized the Self. The two things which make it impure, through inherent tendencies of previous lives (*Purva sañskāra*), and which are to be avoided, are Rajas and Tamas, i. e., the ideas of the material forms (*Vikshepa*) and sleep (*Laya*). This requires the effort of practice, which, in the beginning, is bitter like poison (*yat tadagre vishamiva*), just as sugar is to one suffering from bile, but it turns to nectar in the end (*parināme'mritopamam*), also as the sugar does when the patient is cured of the bile. If the aspirant neglects the practice of Yoga, because it is painful at first, he will not only miss the Happiness³ of the Self, which is like nectar in the end, but he will be unable to make his Reason steady and thus forced to take re-birth as a Yogabhrashta. He fails, therefore, to get the full benefit of the Knowledge of the Self that

1 Cf. Aiseñ asatāñ abhyāsa / kāñ bolato Jagannivāsa?—*Yathārtha-dipikā*.

2 Cf. Yā shankechā parihāra / chaturha charanī bolato Sarveshvare / kiñ teñ sukha parātpara / ātmabuddhi prasāda janita mhanoni // Ātma-svarupa bodha siddhi / je buddhisa te ātmabuddhi / raja tama viyogeñ tichi shuddhi / to prasāda buddhichā // Raja tama buddhiche mala / vikshepa laya donhi oṅgala / vikshepa jada bhāvanā kashmala / teñ raja āni nidrā laya tamoguneñ // *Yathārtha-dipikā*.

Prasāda etale nidrālasyādithi mukta thai svasthatārupa avasthāna te thaki e sukha udbhave chhe : arthāt jnāna vāirāgyādi paripākathi mala tathā vikshepādi kshina thatāñ buddhi suparishuddha thai sthira thatāñ.—*Deveedi*.

3 Cf. Tedhavāñ sāgarāñ gangā jaisi / ātmā minaleyāñ buddhi taisi / advaya ānandāchi āpaisi / khāni ughade // *Jnāneshvari*.

he has acquired. This point has already been discussed in Chapter VI. The Sâttvika Happiness is enjoyed only by Sâttvika Reason and Sâttvika Firmness. The Happiness of the Râjasika Reason and Râjasika Firmness is necessarily Râjasika. As a matter of fact, the Brahma alone is true Happiness (*Vijnânam ânandam Brahma—Shruti*). Wherever, therefore, there is any experience of Happiness, it must be assumed that it proceeds from Brahma. It is the joy of the Brahma that sustains all beings (*Etasyaivânandasasyânyâni bhutâni mâtâni upajivantî—Shruti*). Thus, that Happiness is called Râjasika (*tatsukham râjasam smritam*) which is the same Brahma as is the Sâttvika Happiness (*yat² tat*), but which flows from contact between the senses and their objects (*vishayendriya³ sañyogât*), and which appears at first as nectar (*agre'mritopamam*) but turns to poison in the end (*parinâme⁴ vishamiva*) here as well as in the next world. Unless we put this interpretation upon the 38th verse, we don't see any necessity of the double use of the word 'tat' made in it, viz., first after 'yat' and then again before 'sukham'. The Happiness of a thief is an instance of Râjasika happiness, because the joy, which he feels at first when he commits the theft, turns to grief in the

1 Cf. Sâttviki buddhi sâttviki dhriti / je mâgeñ bolilâ Shripati / tyâ buddhi dhriti yuktâsa ye riti / akshaya sukha // *Yathârthatdipikâ*.

2 Cf. Parantu 'yattadagre' yethen̄ jeñ yatpada / yâ pudheñ jeñ prathama tatpada / heñ yâ arthiñ na vâkhânitâñi vishada / eka tatpada nirarthaka hotase // Tari yâ tatpadeñhi karuni / teñ sukha, jeñ purva ablokîñ sâttvika mhanoni / bolileñ, teñcha sukha beñhi, aiseñ suchavuni / Deva bole // *Yathârthatdipikâ*.

3 Cf. Vishayendriya sañyogeñ ye sukha / teñ tañva prasiddha srik-chandana vanitâdika—*Chitsadânandalahari*.

4 Cf. Parinâme mhanje parinâma aihika / iha âni paratra loka / duhkhâvaha hotase sakalika / 'vishamiva' nibsima vishâche pari // *Chitsadânandalahari*.

end when he has to suffer punishment for his crime. The Happiness also of those who work for heaven belongs to this class, for, they feel terrible pain when they are forced to leave paradise and come back to this earth on the exhaustion of their merit (*Kshine punye martyā lokam vishanti—B. G. IX. 21*). It is for this reason that good people do not go in for Rājasika Happiness, although they know that there is the same Brāhmaic bliss in both Rājasika and Sāttvika Happiness, as they would never like to see their face in impure water, although it appears there exactly as it would in any clean transparent surface. The enjoyer of Tāmasika Happiness is one whose Reason and Firmness are Tāmasika. It bewilders the Reason at first by depriving it of its power of discrimination, and also produces delusion at last (*yadagre chānubandhecha sukham mohanamātmanah²*). It springs from sleep, indolence and heedlessness (*nindrālasya pramādottham*). One who is given too much to sleep, is always drowsy even when he is awake. Those, who neglect their duties through laziness (*ālasya*) or carelessness (*parmāda*), do feel a sort of joy for the time being, but they must ever be in dread of the consequences. The Happiness which these men enjoy is nothing compared with the pain they have ever to suffer. Pain itself is a form³ of delusion. Now, the Sāttvika

1 Cf. Jeñ sattviñ Brahmasukha / rajiñ teñcha, pari parināmiñ duhkha / jalāñta mutrāñtahi dise svamukha / pari ughadeñ mukha utriñ na pāhati // *Yathārthatdipikā*.

2 Cf. Jeñ ārambhiñ mohacha kari / mhanije viveka sphurti sattvāchi hari / âni bhoga kâla kramaliyâ upari / upajavi moha buddhisa // *Yathārthatdipikā*.

Je sukha ārambhe, tema anubandha etale parināma temāñ pana, âtmâne moha upajāvanâra.—*Dvivedi*.

3 Cf. Shoka mobâcheñ svarupa / ghata mâticheñchi rupa / evam moha âdyantahi amupa / teñ tâmasa sukha bolileñ // *Yathārthatdipikā*.

Happiness, spoken of in the second half of the 36th verse and in the 37th verse, is obtained by the purification of impure¹ Sattva by practice. It is, therefore, necessary to know where we should look for Pure Sattva. Shri Krishna gives the information in the next verse.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुकं यदेभिः स्यात्रिभिर्गुणैः ॥ ४० ॥

“The Sattva, which is free from these three qualities born of Nature, does not exist either on earth or in heaven and among the Gods, nor shall it exist again.”

Here, Arjuna is told² that the Pure Sattva (*sattvam*), which is free (*muktam*) from, *i.e.*, not fettered by, the three qualities (*tribhir gunaih*), *viz.*, Impure or Mishra Sattva, Rajas and Tamas, born of Nature (*prakritijaih*), is not to be found (*na tadasti*³) here on earth (*prithivyām*) and in the lower worlds, or in heaven (*divi*), *i.e.*, Svarga, or even among the Gods (*deveshu*) such as Brahmadeva and others, *i.e.*, in Maharloka, Janoloka, Tapoloka and Satyaloka. There is also no chance of our finding it anywhere even hereafter (*punah syāt*). By this, the

1 *OJ.* Rajatamā pāsuni abhyāseñ / shuddha hotāñ Brahmaraseñ / magañ parināmi amritāseñ / evancha mishra sattveñ sāttvika heñ sukha // Parantu shuddha sattva je asati / sukha sāttvika tayācheñ kone riti ? / ye sthalīñ shrotayāchi mati / aisi sāpeksha honāra // *Yathārthatadipikā*.

2 *OJ.* Teñ to nase prithivvari / athavā svarga lokīñ āni tyāhi upari / Brahmādi Devāchyā thāiñ pari / teñ sattva nase // Jeñ yā tihīñ gunēñ karuni / baddha navhe mhanuni / mukta mhanāveñ yā tihīñ gunāñ pāsuni / prakriti pāsāva janma jyā trigunāñchā // Teñ prithviñta nase / svargiñ āni Devāchyābi thāiñ na vase / athavā punhā hoila, heñhi na gavase / bhavishya drishti karuni // *Yathārthatadipikā*.

3 *OJ.* Prithvi āni prithvitaleñ sāta / teñ sattva nāhiñ yā itakiyāñta / svargiñ āni urdhva lokāñ hi vikhyañta / maharlokādi tyā lokāñ hi // Prithvi mhanatāñ nara / taisēñchā svarga mhanatāñ sura / punhāñ devānchyā thāiñ mhane Sarveshvara / kīñ Brahmādikāñhi madhyeñ teñ nase // *Yathārthatadipikā*.

Blessed Lord means that it exists in Himself¹ alone. It is His vehicle (*upâdhi*), by means of which He created Brahmâ first. That is why He says, in the second verse of Chapter X, that the multitude of Gods or the Great Sages do not know His forthcoming (*Na Me viduh suraganâh prabhavam na maharshayah*). All the Gods and other beings are conscious of a body and they feel that they are in a particular world, but such is not the case with the Personal God, Who is Impersonal Brahma plus Pure Sattva. He feels² that He is everything and that He is everywhere. He pervades all, He witnesses all and He creates, protects and destroys all. The object³ of this verse is, therefore, to tell us that Pure Sattva is in God alone and nowhere else. Now, Arjuna thought it advisable⁴ to adopt everything that was Sâttvika and resolved to avoid battle, which was evidently a Râjasika duty. Shri Krishna, therefore, mentions, in the next five verses, the duties of all the four castes and asserts that he, who performs his own respective duties faithfully, gains Freedom by acquiring Knowledge of the Self.

1 Cf. Tari teñ shuddha sattva / kotheñcha nâhiñ vinâ Ishatva—*Yathârthatadipikâ*.

2 Cf. Bhâva kiñ jyâ lokiñ jo vase / tyâsa tyâ lokiñ evadehu disê / âni shuddha sattvopâdhisa heñ nase / kiñ mi aseñ ekâ amukiyâcha lokiñ // Brahmâdidevâñ vâte kiñ / ‘âpana asoñ satyâdi lokiñ’ / heñ nase sattvopâdhi Uttamashlokiñ / to ananta tyâsa vâte sakala âpana // *Yathârthatadipikâ*.

3 Cf. Mhanuni teñ shuddha sattva / tetheñchi kiñ jetheñ Ishvaratva / varakada konânta nâbiñ aiseñ tattva / yâ shlokiñ Deva bolilâ // *Yathârthatadipikâ*.

4 Cf. Mhanela Deveñ keleñ siddha / kiñ sâttvika titukeñ parama shuddha / yâ âshrayeñ mi tâkuna yuddha / avalambina sâttvika buddhi dhritihi // Mhanuni yuddha tyâgâsa avasara / dekhoni âtâñ Sarveshvara / kshâtra dharma prasangeñ pasara / bolela chahuñ varniñchâ // Yânta vâte gunahina / tari svadharmeficha mukticheñ sâdhana / mhanuni shevatîñ Kamalanayana / bolela aiseñ // *Yathârthatadipikâ*.

ब्राह्मणशुद्धिराहेतां शूद्राणां च परंतप ।
 कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥
 शमो दमस्तपः शौचं क्षांतिराज्ञवमेव च ।
 क्षानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥
 शौर्यं तेजो धृतिर्दीर्घ्यं युद्धे चाप्यपलायनम् ।
 दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥
 कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
 परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥
 स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
 स्वकर्मेनिरतः सिद्धिं यथा विदति तच्छृणु ॥ ४५ ॥

“The duties of Brahmanas, Kshatriyas and Vaishyas and of Shudras too, O Parantapa (Terror of your foes)!, are distinguished according to the qualities born of the Nature (of Brahma). Faith, Restraint of the senses, Penance, Purity, Forgiveness, Straightforwardness, also Knowledge, Wisdom and belief in the Scriptures are the Brahman-duties born of the Nature (of Brahma). Prowess, Elegance, Firmness, Dexterity, a back never turned on the foe in war, Gifts and Love of God are the Kshatriya-duties born of the Nature (of Brahma). Agriculture, Protection of kine and Trade are the Vaishya-duties born of the Nature (of Brahma), while menial service appertains to Shudra-duties born of the Nature (of Brahma). Every man, intent on his own respective duties, obtains perfection. Hear now, how one, intent on his own duty, attains perfection.”

The duties (*karmâni*) of the Brahmanas, Kshatriyas and Vaishyas, who are twice-born¹, and of the Shudras,

1 *Og. Chatvâro varnâḥ brâhmaṇa kshatriya vaishya shudrâsteshâm trayo varnâ dvijâtayo brâhmaṇa kshatriya vaishyâḥ // Brâhmaṇa kshatriya*

are distributed (*pravibhaktāni*¹) according to the qualities (*gunaih*), viz., Sattva, Rajas and Tamas, born of the nature (*svabhāva prabhava*) of their cause, the Eternal² Brahma. As it is the nature of the rays of the sun to present an appearance of mirage, and as it is the nature of trees to bear fruit, so it is the nature of Brahma to produce the qualities. The *Purushasukta* says that the Brahmanas are born from the mouth of God, the Kshatriyas from the arms, the Vaishyas from the thighs and the Shudras from the feet (*Brāhmaṇo'sya mukhamāśid bâhu râjanyah kritah | uru tadasya yad vaishyah padbhyâm shudro ajâyata //*). The duties of a Brahmana are thus Sâttvika in their nature, those of a Kshatriya are a mixture of Sâttvika and Râjasika qualities, those of a Vaishya are Râjasika, and those of a Shudra are Tâmasika. With regard to this distribution of the qualities of the duties of the Vaishyas and Shudras, there is a slight difference of opinion among the commentators, but it is immaterial. This result of the union of the Spirit (*Purusha*) and Nature (*Prakriti*) is without beginning or end, and

vaishyâñsi / dvijatva âhe sarvasveñsiñ / prathama pitâ âni mâté pâsâva jañmâsi / dvitiya nemeñsiñ mauñjibandhana // *Chitsaddânandalahari*.

1 *OJ.* Konyâ hetu karuni / vegale bheda pâvaliñ? mhanoni / mhanasi tari hecha guna tiniñ / sattva, raja, tama, yâñ karitâñ // Yâñita sâttvika kevala / karma brâhmaṇâcheñ nirmala / kâñhiñ sattva âni prabala / rajoguna karma kshatriyâñcheñ // Âni vaishyâñchi / kevala râjasi kriyâchi / tâmasa kriyâ shudrâñchi / bheda aise yâ gunelikaruni // *Yathârtha dipika*.

2 *OJ.* He gunasvabhâva prabhava / mhanaje svabhâvâ pâsunî yâñchâ prabhava / prabhava mhanaje prakarsheñ bhava / udbhava yâñchâ Brahmifî pratikalpiñ // Yâñcheñ kârana jeñ mula / anâdi Brahma kevala / tyâchâ svabhâva aisâ prabala / kiñ teñ nâse, tari nâse utpatti yâ gunâñchi // Teñ to nitya sanâtana shâshvata / âni vastu svabhâva aisâ adbhuta / tyâ svabhâvâ pâsunî nischita / vâvâcha udbhava yâ gunâñchâ // Kiranâñchâ vastu svabhâva / kiñ jalâbhâsâchâ vâvâcha udbhava / svabhâva vrikshâchâ kiñ sambhava / phalâchâ vâvâcha tyâ pâsunî // *Yathârtha dipika*.

therefore, there is no reason for anybody to complain why his duty is Râjasika or Tâmasika. Arjuna is called here 'Parantapa' or 'Terror of his foes' with a view to encourage him to do his duty of fighting, although it is Râjasika. The duties of a Brahmana are said to be nine, viz., 1st, Faith (*shamo*¹), i. e., Love of God (*Shamo Mannishthatâ buddheh—Shri Bhâgavata*); 2nd, Self-control (*damo*²), i. e., restraint of the senses (*Dama indriya sañyamah—Shri Bhâgavata*), which necessarily includes the idea of tranquillity resulting from the control of the *mind*, also called 'Shamah', without which it is impossible to govern the *senses*; 3rd, Penance (*tapah*), i. e., the Sâttvika Penance of the body speech and mind, referred to in verses 14 to 17 of Chapter XVII; 4th, Purity (*shaucham*) external and internal, i. e., of both the body and the mind; 5th, Forgiveness (*kshântih*³), i. e., pardoning even the most serious faults of others; 6th, Straightforwardness (*ârjavam*⁴), i.e., absence of crookedness in mind, talk and dealings; 7th, Vyatireka Knowledge (*jnânam*⁵) acquired by discriminating the *Sat* from the *Asat*; 8th, Anvaya Knowledge (*vijnânam*⁶), which enables one to realize

1 Cf. Shama mbanaje Bhagavaanishtatâ—*Yathârthadipikâ*.

2 Cf. Dama shabdârtha indriya sañyama / to indriya nigraha vinâ chittâchâ upashama / na ghade, yâ lâgiñ bolatâñ dama / to shama shabdârtha âlâ na bolatâñhiñ // *Yathârthadipikâ*.

3 Cf. Kshânti, kshamâ.—*Dvivedi*.

4 Cf. Ârjava akautilya saralatâ.—*Dvivedi*.

5 Cf. Mhanuni jnâna eka / Brahmakarma bolileñ, hâhi vyatireka / âtâñ anvayeñ ekiñ sneka / heñ advaya jnâna vijnâna bolâveñ // *Yathârtha-dipikâ*.

6 Cf. Vijnâna shabdiñ akshareñ tini / tyâñta prathamâchâ artha viparita mhanoni / jnâna chidvastu doñ aksharîñ karuni / tihîñ aksharâchâ artha hâ // Vivartîñ adhishtâna / ughada taiseñ jadîñ viparita teñ jnâna / viparitâñta aiseñ jnâna teñ vijnâna / viparitâñ tarangiñ sindhu jaisâ // *Yathârthadipikâ*.

all to be the Self ; and 9th, Belief (*âstikyam*¹) in what the Vedas, Shastras, Puranas and Saints say, viz., that there is a future life, in which the Atheists have no faith, and that Freedom is obtained only by realizing everything to be the Self, which the Dualists do not believe. Of all these duties, the 7th and 8th (*jñânam vijnânam*) are the most important. For, the former reveals the nature of the Self and destroys Egoism, that is, the feeling 'I am the body' (*Bhidya hridaya-granthi—Shruti*), and the latter, by showing all things from Brahmâ to the ant to be the Self, destroys all doubts (*Chhidya sarva sañshayâh—Shruti*). If a Brahmana is unable to secure Knowledge, he must at least have Faith in the Vedas (*âstikyam*) and he must, with the desire of securing the Grace of God, necessary for obtaining Freedom², hear the Shastras in the company of Saints, where he should try to get as many of his doubts cleared as possible, believing that the rest would disappear in due course by the worship of the Preceptor. The six duties of a Brahmana, viz., *Adhyayana* and *Adhyâpana* (studying and teaching the Vedas), *Yajana* and *Yâjana* (making a sacrifice and getting it performed) and *Dâna* and *Pratigraha* (giving and

1 Cf. Prathama Chârvâkâcheñ nâstikya / tâkuni paraloka mânaneñ âstikya / maga bheda nâstikya takuni, aikya / jada chaitanyâcheñ mânaneñ heñ dusareñ // Kiñ jnâna vijnâni adhikâra / nasela tari advaita sañskâra / jodâvâ kiñ, jaisâ advaya prakâra / Vediñ bolilâ to satyatveñ mânâvâ // *Yathârthatdipikâ*.

Tevi shâstreñ svikârileyâñ / mârga mâttrateñ / âdareñ kâñ vartaneñ / teñ âstikya Mi mhane // *Jñâneśhvâri*.

2 Cf. Sârvathâ apekshâvâ moksha / pari Ishvara prasâdeñchi tattva hoya aparoksha / tadartha shâstra shravana paroksha / santa mukheñ karâvâñ // Tyâfita jeñ yuktisa mile / teñ gilâveñchi joñvari gile / jeñ atyanta akala na kale / teñ mhanâvâñ kalela Guruseveneñ // *Yathârthatdipikâ*.

receiving alms), mentioned by the Shastras, are, of course, included in *Shama*, *Dama*, etc., just as the thread-ceremony (*Upanayanam*) is implied or understood¹ in the sentences in which we are asked to study the Vedas (*Vedâdhyayanam*). The duties of a Kshatriya are seven, viz., 1st, Prowess (*shauryam*²) or valour in war; 2nd, Effulgence (*tejo*³), which makes a strong impression on the enemy and causes him to tremble; 3rd, Presence of mind (*dhritih*⁴), which enables him to take full advantage of all the military knowledge he possesses; 4th, Dexterity (*dâkshyam*⁵), i. e., ready resource whenever occasion arises, or skill in war tactics, by means of which he is able to resist even the strongest opposition and to pass safely through any difficulty; 5th, Spirit in fight, which prevents him from flying from battle (*yuddhe châpyapalâyanam*⁶), as opposed to impotence or feebleness (*klaibyam*), which is condemned in Arjuna in the third verse of Chapter II (*Naitat tvayyupapadyate*),

1 Cf. Brahmakarma mhanatâñ Vedâdhyayana / na bolatâñ bolileñ jaiseñ upanayana / taiseñ shamadamâdi Brahmakarma bole Padmanayana / tyânta shatkarmeñ na bolatâñ boliliñ // *Yathârthadipikâ*.

2 Cf. Shaurya mhanaje parâkrama jâna—*Chitsadânandalahari*.

3 Cf. Hridaya shatrucheñ phute / âshâ jivitvâchi tute / drishti dekha-tiñchi kâmpa uthe / teja aiseñ asâveñ hâ bhâva // *Yathârthadipikâ*.

Âni suryâcheni pratâpeñ / kodihi nakshatreñ hârape / nâ to tarhiñ na lope / sachandriñ tihîñ // *Jnânesvari*.

Teja mhanije pragalbhatâ / dusariyâsi parâbhavi sâmarthyatâ—*Chitsadânandalahari*

4 Cf. Dharuni râhe mati / jyâ jyâ goshtichi smriti / te smrititeñ dhârañâ mhanati / hâ artha mâgeñhi nivadilâ // *Yathârthadipikâ*.

5 Cf. Taishâ nânâ avasthâ prâpta hotâñ / jinkoni jâye sarvathâ / prajnâ phala tuyâ arthâ / âleñ tattvatâ atishayeñsi // *Chitsadânandalahari*.

Bheduñ jâne vyuharachanâ / karuñ jâne vyuhâchi kalpanâ / gheuñ jâne durga nânâ / daksha ityâdi goshtisa // *Yathârthadipikâ*.

6 Cf. Kiñ yuddhiñ naye paloñ / yâchaka dekhatañhi naye taloñ / evancha kripanatvâteñ naye âtaloñ / aikeñ ‘yuddhechâpi’ mhanatâñ suchavi // *Yathârthadipikâ*.

the force of ‘*chāpi*’ being that a Kshatriya ought not to avoid a beggar ‘also’; 6th, Open-handedness (*dānam*¹) or readiness to give anything that one possesses to one who needs it, even Knowledge of the Self, which is the noblest of all the gifts in the world (*Sarveshāmeva dānānām Brahmadānam vishishyate*); and 7th, Love of God (*Ishvarabhāvah*²) together with the Knowledge of the Self (*cha*), for, Love without Knowledge is like food without salt. The duties of a Vaishya are three, *viz.*, 1st, to till the ground (*krishi*); 2nd, to tend cattle (*gorakshya*); and 3rd, to venture trade (*vānijyam*). The duty of a Shudra consists in serving (*paricharyātma-kam*³) the three higher castes. All these duties of the Brahmanas or the priestly class, the Kshatriyas or the ruling class, the Vaishyas or the trading class and the Shudras or the labour class are born of Nature (*svabhāvajam*⁴) and are as eternal as the Brahma itself from which they originate. Love of God is not said to be a bounden duty of the Vaishyas and Shudras, because they are devoid⁵ of Sattva. If they, however, through good luck, secure the company of Saints and learn to

1 Jo detase sarvasva dāna / āni de ātmavahi Yaduvira bhaktāñteū—*Yathārthadipikā*.

2 Cf. Tari nusaticha bhakti / āni advaita bhāvāchi nase abhivyakti / teñivā ātmavā āvadichi anurakti / nasatāū alavani bhakti te // Evancha ātmajnāna / tyā bhakticheū nidāna / teñi asāveū mhane Jagajjivana / chakareū karuni // *Yathārthadipikā*.

3 Cf. Āni vaishya, kshatriya brāhmaṇa / he dvijanmeū tinhī varna / yāñcheū jeñi sushrushana / teñi shudrakarma // *Jñānesvari*.

4 Cf. Anādi jaiseñi Brahma / taiseñi tethuni vastu svabhāveū heiñ upaje—*Yathārthadipikā*.

Taiseñi varnāshrama vasheñi / jeñi karaneū āleñi ase / goreyā āñgā jaiseñi / gorepana // *Jñānesvari*.

5 Cf. Kiñ he rājasa tāmasa svabhāva / paramārtha yāñsa bahu duri—*Yathārthadipikā*.

worship God, they too can obtain Knowledge¹ and Freedom (*Mām hi Pārtha vyapāshritya ye'pi syuh pāpa yonayah | striyo vaishyāstathā shudrāste'pi yānti parām gatim* —B. G. IX. 32) just like the Brahmanas and Kshatriyas. Whoso performs diligently the work allotted to him, whatever it be, obtains perfection (*sve² sve karmanyābhīrataḥ sañciddhim labhate narah*), that is, Freedom through Knowledge. Shri Krishna now asks Arjuna to listen to (*shrinu*) the account which He gives, in the next verse, of the manner in which one, who is wholly vowed to his own duty, gains perfection (*svakarma nirataḥ siddhim yathā vindati*) or Freedom.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विदति मानवः ॥ ४६ ॥

“A man worshipping, by his own duty, Him, from Whom all beings proceed and by Whom all this is pervaded, gains perfection.”

Here, it is said that a man (*mānavah³*), i. e., one who really deserves to be called a man and who is not a beast or a demon in human form, doing the duties assigned to his own caste (*svakarmanā⁴*) and worshipping the Personal God (*tamabhyarchya*), i. e., offering them as sacrifice to Him, by Whom all this is pervaded (*yena sarvamidam tatam*) and from Whom all beings emanate

1 *OJ.* Kiñ paramārtha duri yāñlā / tathāpi satsangeñ svabhakti jyāñlā / paramārtha jode tyāñlā / brāhmaṇa kshatriyāñcha sārikhā // *Yathārthatadipikā*.

2 *OJ.* Arjunā jeñi tyā pariñ / teñ vihita karma kari / to mokshāchāñ alli dvāriñ / paithā hoe // *Jnāneshvari*.

3 *OJ.* Āni tochi jānāvā mānava / anyathā pashu, rākshasa, dānava / jo svakarmēñ karuni Devādhideva / na archuna siddhiteñ pāvenā // Siddhi te mukti / tisa sādhana bhakti / te Bhagavachcharanī anurakti / upaje svakarmēñ arpitāñ // *Yathārthatadipikā*.

4 *OJ.* Yāhi vegale kuladharma / sodu naye anukrama—*Shri Dāśabodha*, IV. 5-15.

(*yataḥ pravrittir bhutānām*), or Who is both the material and efficient cause¹—the gold and goldsmith—of this ornament of the Universe (*Aham sarvasya prabhavo Mattah sarvam pravartate—B. G. X. 8*), secures Love of God and thereby obtains perfection (*siddhim² vindati*), i. e., Freedom. This mode of the worship of the Saguna Brahma (*Kritametadaho tadarpanam sagunam yachcha saroruhekshanam—Shruti*) is mentioned in Chapters III and IX in the verses beginning with ‘*Yajnārthāt karmano’nyatra*’ and ‘*Yat karoshi yadaśhnāsi*’, respectively. It purifies the Reason and enables one to acquire Knowledge of the Self through the Grace of the Preceptor. The Knowledge consists of two parts, viz., Vyatireka, described in the Vedas in such sentences as ‘*Tattvam-asi*’ and others, and Anvaya in sentences like ‘*Sarvam khalvidam Brahma*’, etc. The aspirant then makes his Reason steady by the practice of Yoga and becomes free³. Now, a doubt arose in the mind of Arjuna that, if one is not pleased with the duties of his own caste, whether there would be any objection for him to follow those of another caste, which he finds more congenial to his nature, and offer them as sacrifice to God. Shri Krishna solves his difficulty in the next two verses by saying that it will not do, for the reasons which He gives.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्व-षितात् ।

स्वभावनियतं कर्म कुर्वन्नामोति किलिबिषम् ॥ ४७ ॥

1 Cf. ‘*Yataḥ*’ mhanije māyopādhika chaitanya / ānandayukta pari-purna / sarva shaktimanta jo Ishvara jāna / to upādāna āni nimitta kāraṇahi // *Chiteadānandalahari*.

2 Cf. Teyā sarvātmakā Ishvarā / svakarma-kusumāchi virā / pujā keli hoye apārā / tokhā lāgi // Mhanauni moksha lābhā lāgi / jo vrateñ vāhāfitase ḍīgiñ / teneñ svadharmu chāṅgiñ / adhishthāvā // *Jnāneshvari*.

3 Cf. Mumukshu e svabhāvathi niyamita je karma te tyajavāñ nahi, ane uttarottara chittashuddhi, upāsanā, yoga e krame moksha anubhavavo.—*Dvivedi*.

सहजं कर्म कौतेय सदोषमपि न त्यजेत् ।
सर्वारंभा हि दोषेण धूमेनाभिरिवाचृताः ॥ ४८ ॥

“ Better is one's own duty, though meritless, than another's duty well performed. Performing the duty prescribed by Nature, one does not incur sin. One ought not to leave, O Kaunteya (Son of Kunti)!, his natural duty, though tainted with evil; for, all undertakings are enveloped by evil, as fire is by smoke.”

In the first half of the 47th verse, the Blessed Lord repeats what He has already said in the first half of Chapter III. 35, viz., that one's own duty, although it may be destitute of merits, is far superior to the well-executed duty of a person of another caste (*shreyān svadharmo vigunah paradharmāt svanushīhitāt*). For, in the first place, he who fronts the task set him by Nature (*svabhāval niyatam karma kurvan*), though it be full of defects and without any merit, does not fall in sin (*nāpnotti kilbisham*), just as a man, who kills² even the son of a king by his order, commits no murder. Here, if one objects³ to the worship of the Personal God on the ground that the Nature (*svabhāva*), which gives birth to the various duties (*karma*), proceeds from the Impersonal Brahma, he may be told that the Personal God Himself is said by the Shruti '*Apānipādo*' (without hands and feet)

1 Cf. *Yayā lāgiñ karma āpuleñ / jeñ jāti svabhāveñsiñ āleñ / teñ kari teneñ jiñtaleñ / karmabandhāteñ* || *Jnānesvari*.

2 Cf. *Rājājneneñ rājaputra prachanda / māritāñ aparādha lāgenā—Yathārthatadipikā.*

3 Cf. *Ani jyā adhishthāna svabhāveñ / karma upajaleñ mhanāveñ / teñ toñ nirgunachi jānāveñ / tevhāñ pujā sagunāchi ājnā heñ na ghade* || Shrote aiseñ mhanati / tari nirgunachi saguna Vishvapati / sagunahi adhishthāna mhanati Shruti / ‘apānipāda achakshu pāhe’ mhanoni || Kiñ āpana adhishthāna / heñ akhanda vrittijnāna / tevhāñ kārana jagācheñ upādāna / sagunachi sākshi // *Yathārthatadipikā.*

&c., to be also the material cause of the Universe, because He always feels Himself to be the Impersonal Brahma. Arjuna sees now that he cannot shirk off fighting, but he is sorry for his lot. The Master, therefore, consoles him by saying that no man should abandon his natural duty (*sahajam karma na tyajet*), i.e., the duty attached to the caste in which he is born, even if it be tainted with evil (*sadoshamapi*), for (*hi*), every action that one begins (*sarvârambhâ¹*), good or bad, is clouded by evil, as fire is by smoke (*doshena² dhumenagnirivritâh*), i.e., it fetters the Soul unless it is offered as sacrifice to God (*Yajnârthât...karma bandhanah—B.G. III. 9*). If, therefore, the duties of all the four castes are defective, just as every flame is wrapped in smoke, why should a wise man incur the sin of neglecting one's own duty, and also that of doing alien task which is forbidden? It is evidently reasonable that he must perform his duty³ ungrudgingly and avoid the evil of bondage by securing Knowledge, through Sacrifice, as suggested in the next verse.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

“He, whose Reason is everywhere unattached, who is self-subdued, whose desires are for ever dead, realizes, by complete renunciation, the highest perfection which is exempt from action.”

1 Cf. Jî karameñ ârambhâviñ / ârambha shabdeñ tîñcha karmeñ mhanâviñ / sarvârambha mhanatañ jânâviñ / sarva karmeñ // *Yathârtha-dipikâ*.

2 Cf. Evancha jeñ karâveñ bareñ mhanoni / teñhi bândhe bandha guneñ karuni / teñ bandhakatva davadâveñ Ishvariñ arpuni / tari jo svadharma tochi arpitanî moksha ase // *Yathârthadipikâ*.

3 Cf. Kâñ nâvesi jaiseñ udadhi / mahârogiñ divyoshadhi / navisambhije teyâ buddhi / svakarma etha // *Jnâneshvâri*.

The principal thing, which one, who desires Freedom, has to bear in mind, is to see that his Reason is not attached to fruit (*asakta¹ buddhih*) while he is doing all (*sarvatra*) the religious, social and natural duties which are unavoidable. But this cannot be accomplished unless one subdues his Reason (*jitātmā²*) by discrimination, which enables him to cast off desires (*vigata sprihah³*). Just as one who expects to get nectar can easily give up gruel, so, he who looks for the bliss of the Self readily abandons the desires of sense objects. The word *Sannyāsa* (Complete Renunciation or Abstention⁴) does not mean here the fourth stage of life (*Āshrama-sannyāsa*), because it is spoken of one who does his duty. It does not mean the renouncing of actions done with desire (*kāmyānām karmanām nyāsam—B. G. XVIII. 2*), because the person to whom it refers is one who becomes intent on his necessary duties only (*svakarma niratah*) by giving up optional⁵ work and gaining self-

1 Cf. Ācharitāñ svadharma / āni karitāñ dehanirvāhādi karma / phalāsakti buddhisa nasaneñ heñ varma / moksha sādhāvayācheñcha karmiñ // *Yathārthatadipikā*.

2 Cf. Jita mhanaje jinkili / ātma shabdeñ buddhi āpali / te phalāsakti khodi tāki pahili / to jitātmā // Vasha aisi hoyā buddhi / tehi konyā upāyefi siddhi ? / tari hotāñ vivekāchi samriddhi / tuchchha sprihā sāndi mahāphalā kāraneñ // *Yathārthatadipikā*.

3 Cf. 'Vigatasprihah' teñ dehajivana / bhogechchhā rahita mana—*Chitsadānandalahari*.

4 Cf. Karitāñ svakarmācharana / he naishkarma siddhi aiseñ prakarana / yetheñ āshrama-sannyāsācheñ vivaranā / yā sannyāsa shabdeñ ghadenā // Jo svakarmiñ atyanta rata / to mhanāvā nirata / yā nirata shabdeñ Bhagavanta / kāmya rata navhe aiseñ bolilā // Prastuta svakarmeñ karuni / naishkarma siddhi sannyāseñ pāvato mhanoni / Deva bolato yā varuni / sarva karma phalatyāgachi artha yāchā // Nyāsa mhanaje tyāga / to baravā mhanaje karunihi nitya karmayoga / Iavarāpaneñ tyāgāvā phalabhāga / tyāga samyāka ye riti // *Yathārthatadipikā*.

5 Cf. Evancha kāmya tyāgeñchi atyanta rata / svakarmiñ nirata tochi bolilā—*Yathārthatadipikā*.

control (*jitātmā*). It, therefore, means abstaining from the fruit of all actions (*sarva karma phalatyāga*—*B. G. XVIII. 2*), i. e., performing all the necessary duties and offering them as sacrifice to God (*Ishvarārpana*) for the purpose of realizing (*adhigachchhati*¹) the highest perfection which is free from action (*naishkarmya² siddhim paramām*), i. e., the Self, by Vyatireka and Anvaya Knowledges, through the Grace of the Preceptor. In the next verse, Shri Krishna wishes Arjuna to hear from Him how, by practice, the aspirant, who has realized the Self in this way, becomes³ himself the whole animate and inanimate world.

सिद्धं प्राप्तो यथा ब्रह्म तथाप्नोति निवोध मे ।
समासेनैव कौतेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

“ Learn from Me only briefly, O Kaunteya (Son of Kunti) !, how one, who has gained such perfection, attains the Brahma, which is the highest height of Knowledge.”

Mere Knowledge⁴ of the Self by the Vyatireka and

1 Cf. Ātāñ yā shlokiñ ‘adhigachchhati’ / mhanuni mhane Shripati / artha yāchā ye riti / kiñ je naishkarmya siddhi paramā te jānato // *Yathārthatadipikā*.

2 Cf. Teñ siddhi navhe karmarupa jānāveñ jethēñ chidātmā svarupa / jada taranga rupiñ arupa / to chaitanya sindhu olakhaneñ he siddhi // *Yathārthatadipikā*.

Taisi karma sāmya dashā / hoye tetha vireshā / Shri Guru āpaisā / bhetechi gā // Maga alangilā purnimāñ / univa sāndi chandramā / taiseñ hoye virottamā / Gurukripā teyā // Tedhavāñ abodha mātra ase / teñ tavañ teyā kripā nāse / tetha rātri saveñ jāye āpaisēñ / āndhāreñ jaiseñ // *Jnāneshvari*.

3 Cf. Toñi naishkarmya siddhiteñ pāvalā / mhanaje advaita bodha tyāsa jālā / Brahma honeñchi ase tyālā / abhyāseñ karuni // *Yathārthatadipikā*.

4 Cf. Evancha ātmā kalalā tattvatāñ / tari Brahma pāvane asecha // Kiñ Brahmar vāñchuni dusareñ / maniñ na sphure ekasareñ / āpana Brahma, āpanacha bhuteñ charāchareñ / heñ bimbe tevhāñ Brahma jālā // Jo Brahma jālā tocha Brahma pāvalā—*Yathārthatadipikā*.

Anvaya methods is unable to give Freedom. One, therefore, must, after Self-realization (*siddhim prâpto*), endeavour to make his Reason steady by the practice¹ of both Vyatireka and Anvaya Yogas. When he succeeds in this, he enjoys Living-Freedom (*Jivanmukti*) and is called a *Brahmabhuta* (one who has become Brahma Nirguna). But, even after this, if he is a Lover of the Personal God (*dhyânayogaparo nityam*—B. G. XVIII. 52), he enjoys, without effort or interruption, the experience that all material forms of movable and immovable things are nothing but Vâsudeva or the Self, which alone enables him to become or attain (*âpnoti*²) the Brahma Saguna. This is the highest culmination of Knowledge (*nishthâ jnânasya yâ parâ*) known as the Supreme Love of God (*Madbhaktim labhate parâm*—B. G. XVIII. 45). Shri Krishna now tells, in fewest words (*samâsenâiva*), how to reach this final state, and asks Arjuna to listen to Him attentively (*nibodha Me*). In the next three verses, He gives, first, the methods of practice by which the aspirant becomes fit to enjoy Living-Freedom.

1 Cf. In Vivekasindhu the whole course is divided into four stages and in Ranganâthî Yogavâsishtha into as many as seven.

Prathama jâna Vikshepatâ / dusari te Gatâyâtâ / tisari te Sañslishtâtâ / chauthi Sulinatâ prâpta dashechi // *Vivekasindhu*.

Tarhi jnânamabhûmikâ sapta âheti / âyika tyâncchyâ nâmâñchi vitpatti / tarhi Shubhechchhâ te prathamâ bolati / dusari Raghupati Vicharanâ te // Tanumânasâ tisari bhumikâ / chauthi te Sattvâpatti dekhâ / pâñchavi Asañsakti nâmikâ / shashthi aikâ Raghuvaryâ // Sâhâvi te Padârthâbhâvini / sâtavi Turyagâ nirvâniâ / tayâ saptâñmâji Kodandapâni / kodisavâni mukti vase // *Ranganâthî Yogavâsishtha*.

2 Cf. Yâ varuni Brahma / pâvaneñi heñchi parama / kiñ âpana sarva bhuteñi aiseñi uttama / akhanda sphure // Yâcheñchi nâmva Mukunda / sarvabhutiñ bhakti bolilâ Govinda / tyâchi tikâ tetheñ hoila vishada / prastutîñ Brahma pâvaneñ teñ aiseñ // *Yathârthatadipikâ*.

बुद्धया विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
 रात्मादीने पर्यास्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१ ॥
 विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
 ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥
 अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
 विमुच्य निर्ममः शांतो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

"One possessed of purified Reason, concentrating with firmness all attention in the Self, abandoning sound and the other objects of the senses, freed from likes and dislikes, dwelling amidst solitude, in diet spare, having speech, body and mind well controlled, always intent on the worship of the Personal God by the Yoga of the Self, clad in the armour of dispassion, casting off egoism, power, arrogance, desire, anger and possessions, past 'my' ness, full of peace—is fit to become the Brahma."

The means¹ suggested for gaining eligibility to become the Brahma (*Brahmabhuyâya kalpate*) are :—Ist, the aspirant should concentrate his Sâttvika attention (*âtmânam niyama*²) in the Self in his own body by the Vyatireka or Nirvikalpa Yoga, as well as in the material world by the Anvaya or Savikalpa Yoga, as one sees gold in ornaments, by means of the purified Reason

1 *Of.* Svakarmenî karuni buddhi / puryokta riti pâvali siddhi / je pâvali vivekâchi samriddhi / yukta tyâ shuddha buddhineñ // Aishâ shuddha buddhi karuni / âni dhriti karuni chittâteñ niyamuni / shabdâdi vishaya râgadveshahi tâkuni / Brahma vñâvayâ yogya hotase // *Yathârtha-dipikâ.*

2 *Of.* Atma shabdeñ buddhi / chitta mana antahkarana aisi prasiddhi / prastutiñ âtma shabdâchi artha siddhi / chitta vritti sattvâchi // Te dvividha dhâranâ / eka kevala chitsvarupiñ yojâveñ antahkaranañ / dusari kâryâ jadâñita kâranâ / pâhâveñ alankâriñ jaiseñ suvarna // *Yathârtha-dipikâ.*

(*buddhyā vishuddhayā yukto*) which enabled him to acquire Knowledge of the Self, and through firmness (*dhrityā*) which is necessary for practice; 2nd, he should discard sound and other objects of sense (*shabdādi vishayāñstyaktuvāl*), because they disturb one's attention, as the wind disturbs the calm water of a tank or lake; 3rd, when, however, he is forced by Prārabdha to enjoy the sense-objects against his will, he should lay aside likes and dislikes (*rāgadveshau² vyudasya cha*), i.e., he should not desire either to enjoy again the object which gave him pleasure or to avoid the one which caused pain; 4th, he should live all alone (*viviktasevi³*) as, in company, his mind is likely to be distracted; 5th, he should be abstemious (*laghvāshi⁴*), i.e., the quality and quantity of the food he takes should be such as can be easily digested and as would in no way interfere with his practice of Yoga; 6th, he should restrain his speech, body and mind (*yata vākkāya⁵ mānasah*), i.e.,

1 Cf. Mhane shabdādi vishaya bhoga / tākoni sādhito yoga / kiñ, joñ vishaya vāsanā roga / toñvari yoga sādhenā // Kiñ dhyātāñ vastu kevala / sthiratveñ yojuni chitta vimala / vārā nasatāñ sthira jala / taiseñ svarupiñ chitta vāsanā tyāgeñ // *Yathārthadipikā*.

Nenatāñ adhamācheñ anna / khādaleyāñ kije vamana / taisi vokaviliñ savāsana / indriyeñ vishayiñ // *Jnāneshvari*.

2 Cf. Rāga mhanaje goda vishaya / to bhogitāñ vāte priya / to punahpunābh bhogāvā aisā nischaya / to vishayānurāgā nāmaka rāga tākāvā // Āni vāita vishaya / bhogitāñ vāte apriya / to maja nalage aisā nischaya / teñ rupa dveshbācheñ tākāvēñ // Jo vishaya prārabdheñ karuni / prāpta jālā to rāgadvesha tākuni / sevāvā mhanoni / mhane shevatilyā 'cha' kāreñ Bhagavanta // *Yathārthadipikā*.

3 Cf. Sthala ekāñta sevi—*Yathārthadipikā*.

4 Cf. Mhanuni laghu anneñchi jevi / tiñhi maryādeñta bhojanāteñ thevi / jada nave āni tripti hoyo titakeñ sevi / jātineñhi jeñ laghu anna // *Yathārthadipikā*.

5 Cf. Deba nirvāhā purateñ / rāhātavi hātapatāyāñteñ / kimbahunā āpaiteñ / sabāhya keleñ // Āni manāchā umbarā / vrittisi dekhoñ nedī virā / tetha keñ vāgyāpārā / avakāshu ase // *Jnāneshvari*.

he should never talk or move his limbs or trouble his mind with thoughts, unless it is necessary for the maintenance of his body or for the prosecution of his study of Brahma; 7th, he should regard the constant meditation or worship of the Personal God by the Yoga of the Self as the highest duty (*dhyānayogaparol nityam*), i.e., he should revere the ornament of the Universe as the Form of the Personal God like His Incarnations, while realizing in it the gold of the Self of which it is made (*Mām dhyāyanta upāsate—B. G. XII. 6.*), with full Faith that such worship (*Matparādh—B. G. XII. 6*) would easily enable him to become the Saguna Brahma ('*Teshāmaham samuddhartā mrityu sañśāra sāgārdt bhavāmi nachirāt*'—*B. G. XII. 7* and '*Māncha yo'vyabhichārena bhaktiyogena sevate / sa gunān samatityaitān Brahma bhuyāya kalpate //*' *B. G. XIV. 26*); and 8th, he should take complete refuge in dispassion (*vairāgyam² samupāshritah*), i.e., he should be fortified with utter indifference to worldly things. Thus, in the first two verses, we are told what the aspirant has actually to do and, in the third verse, what he has only to avoid³, for the purpose of reaching the goal. The things he has to abandon

1 Cf. 'Dhyānayogapara' / mhanaje saguna dbyāniñ tatpara / kiñ, jyā sagunāteñ dhyāto, to Sarvesvara / uddharila maja anāyāseñ // Dvādashiñ 'Mām dhyāyanta upāsate' mhanoni / bolilā saguna dhyāna ātmaveñ karuni / teñ yetheñ bole suchavuni / dhyānayoga shabdeñ // Saguna dhyāniñ ātmayoga / to mhanāvā dhyānayoga / drishtiss kanakākritiñta sañyoga / kanakāchā je riti // Joñ joñ ātmaveñ sākāra dhyāna / toñ toñ bimbe sarvātmaka jnāna / to tyācha saguna dhyānāchā pratāpa aiseñ samādbhāna / dhyānayoga paratva tayācheñ ye riti // *Yathārthatadipikā*.

2 Cf. Āni vairāgyatoñ samupāshrita / mhanaje baraviyā prakāreñ vairāgyāchā āśrita / mana kadiñ navhe jyācheñ āśakta / vishaya sukha vāñchhe karuni // *Yathārthatadipikā*.

3 Cf. Aiseñ jyā jyā goshticheñ avalambana / te te goṣhti bolilā Madhusudana / ātāñ tyāgito jeñ jeñ, teñ teñ Jagajjivana / bolatase yā shlokīñ / *Yathārthatadipikā*.

(*vimuchya*) are:—1st, Egoism (*ahankāram*¹) or the feeling that he is the body; 2nd, Power (*balam*²) or physical strength as well as strength of wealth, learning, etc.; 3rd, Arrogance (*darpam*³) or disdain of others through pride of learning, cleverness, piety, knowledge, etc.; 4th, Desire (*kāmam*) of worldly objects; 5th, Anger (*krodham*) or mental excitement caused by a real or supposed injury; and 6th, Belongings (*parigraham*⁴) such as wife, children, servants, house, garden, cattle, etc., which are to be shunned by having no attachment to them. When he is without the feeling of Ego (*Aham*), naturally his ‘my’ness or love for things belonging to the body disappears, and he becomes ‘*nirmamah*’. His abandonment of covetousness (*lobha*), delusion (*moha*), conceit (*mada*), envy (*matsara*) and other evils, which deserve to be avoided and yet have not been separately mentioned here, are included in the word ‘*shānto*⁵’, which means that his mind is perfectly tranquil by the hearing of the Shastras from the lips of the Preceptor and is undisturbed by the wind of desire and other emotions. Such a one is fit to become the

1 Cf. Tetha ādavaireñchi āle / doshavairi je dhopatile/ teyāñ māzī pâhileñ / dehiñ ahankāru // *Jnāneshvāri*.

2 Cf. Deha bala, dhana bala / áni vidyecheñ bala prabala / vādeñ jinkoñ pâhe bhumandala / ityādi baleñ sakala jo tāki // *Yathārthatadipikā*.

3 Cf. Jo jyā balāteñ māni / to tyā baleñ hoyā abhimāni / tyā abhimāneñ apamāni / bhalatvātēñ // *Yathārthatadipikā*.

4 Cf. Parigrahāchā pasārā / akhanda vāhaneñ sharirā / griha dhana suta dārā / áni aparā nānā vastu // *Chitsadānandalahari*.

5 Cf. Átāñ je abankārādi sanga / áni kāma krodhādi shadvarga / tyāñta lobba moha mada matsara tyāga / bolatāñ rāhilā // Yā vegale avidyāmula / je tyāgā yogya dosha sakala / tyāga tyāñchā suchavi Ghananila / shānta mhanatāñ // Joñvari sañśāra vāsanā / toñchavari he dosha nānā / sarvadā maniñ kalpanā / kāmakroda lobhamoha madamatsarāñfichi // *Yathārthatadipikā*.

Brahma (*Brahmabhuyâya kalpate*). Thus, even though one acquires Knowledge of the Self, still, until the feeling, that the Self is all, is thoroughly impressed upon his Reason, he cannot be said to have attained (*āpnoti¹*) the Brahma. In the next two verses, Shri Krishna describes the state of one who enjoys Living-Freedom in this way, and also his Supreme Love of the Personal God as well as its blissful result.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति ।
समः सर्वेषु भूतेषु मङ्गर्किं लभते पराम् ॥ ५४ ॥
भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनंतरम् ॥ ५५ ॥

“ Becoming the Brahma, with Self serene, he neither grieves nor desires any more; he is the same in all and obtains My Supreme Love in beings. By that Love he knows Me everywhere, how great and who I am in truth, and then knowing Me as I am, he enters into Me after death, for ever.”

The mind of one, who has become the Brahma, is always happy and cheerful (*Brahmabhutah prasannâtmâ²*), because it is quite free from the qualities of Rajas and Tamas and sees everywhere the Self, than which nothing is dearer to it. His joy may be compared to that of

1 *Oj. Kiñ siddhi pâvalâ / mhanaje jnâni jâlî / tathâpi ‘sarva âpana’*
aîsi bodha nâhiñ bânala / toñ uri âhecha Brahma prâptichi // Yathârtha-dipikâ.

Te Brahma tadviduh kritsnam—*B. G. VII. 29.*

Yena bhutânyasheshena drakshyasyâtmayatho Mayi—*B. G. IV. 30.*

2 *Oj. Sthiti aisi adbhuta / pâve yogi Brahmabhuha / prasanna âtmâ
mhanaje chitta / jeñi yâ yogiyâcheñi // Rajatameñi hoteñ kshobhaleñ /
teñcha tyâñ vegaleñ jâleñ / Brahma sarvatra dekhoñ lâgaleñ / maga kâñ
navhe teñ prasanna ? // Jalâ kâraneñ talamali / te jaliñ pade mâsoli / teñ
udakachi nânâ kalloliñ / dekhe tevhâñ kâñ na pâve prasannatâ ? //
Svapniñ âpaleñchi mana / jâleñ gaja vyâghra taskara durjana / jâgariñ teñ
sarva chintana / kshobha na kari chittâteñ // Yathârtha-dipikâ.*

the fish, lying on dry land, distressed for water, the moment it is put into the sea, or to that of a man who, when he is about to be devoured by a tiger or attacked by a band of thieves in his dream, becomes suddenly awake and finds that it was his own mind that had assumed the various forms he dreaded. It is said in Shri Bhâgavata that this world of Individual Souls, created by God by reflecting Himself into His vehicle of Pure Sattva, resembles the creation of dreams by the Individual Souls in their sleep by means of their mind (*Yathâ shayânah purusho manasaivâtmamâyayâ / srishtvâ lokam param svâpnam anuvishyâvabhâsate*). While enjoying the pleasures which he gets unasked, he is not sorry for having them (*na shochati*) and does not quarrel with his Prârabdha, nor is he, on that account, anxious (*na kânkshati*) to retire from the world and live in solitude. The Varâha Upanishad calls him a Jivanmukta in whom, though participating in the material concerns of the world, the Universe is not seen to exist, like the invisible *âkâsha*, and the light of whose mind never sets or rises in misery or happiness, and who does not seek to change what happens to him. The meaning of '*na shochati*', '*na kânkshati*' in the text cannot be that he does

1 *Of.* Kiñ to shoka karita nâhiñ / athavâ apekshitahi nase kâñhiñ / mhanaje prârabdheñ bhoga bhogitâñhi / shoka na kari kiñ 'maja viraktâsa neñ kâñ' ? // Deha prârabdha bhogiñ pravritta / jâlû tari tyâ nimitta / shoka na kari âni chitta / na apekshi nivritti vanavâsâdi // Shoka hâni jâlyâ na kari / apekshâ dhanâdikâñchi na dhari / artha aisâ karâvâ tari / sâdhaka dasheñta hi hoteñcha yâteñ // Duhkha bhogitâñ jari vâtati kashta / tari 'honâra heñ' mhane, 'mazey adrishti', / âni sukhabhoga na mânî ishta / na apekshi ânikâ sukhâteñ // Heñhi sâdhaka lakshana / siddha bolâvâ tadvilakshana / evam hâcba artba, kiñ, Brahmabhuta vichakshana / pravritti shoka nivrittyapekshâ dharinâ // *Yathârthadipikâ*.

Na shochati na kânkshati—B. G. XII. 17.

Na dveshti sampravrittâni na nivrittâni kânkshati—B. G. XIV. 22.

not lament the loss of anything and long for gain, because he possessed these qualities even when he was a Mumukshu or Sâdhaka, *i. e.*, a candidate for Knowledge or an imperfect Jnâni. Now that he has become perfect, he does not fight shy of Pravritti and does not thirst for Nivritti, as he did when he was practising Yoga. For, he is himself everywhere the same (*samah sarveshu¹*) Truth, *viz.*, Brahma, in all material forms which are diverse and illusive (*vishama*), just as the ocean is in the waves. Being, however, a Worshipper of the Personal God also (*dhyânayogaparo nityam*—B. G. XVIII. 52), he realizes, at the same time, even the forms themselves to be the ornament of the Personal God, of which he himself is the gold. This is the Supreme Love of God which a perfect Jnâni, on account of his *Saguna Dhyânayoga* (*Mayyeva mana âdhatsva*—B. G. XII. 8) in addition to the Nirguna Yoga or the Worship of the Impersonal Brahma ('*buddhyâ vishuddhayâ yukto dhrit-yâtmânam niyamya cha*'—B. G. XVIII. 51 and '*Mayi buddhim niveshaya*'—B. G. XII. 8), obtains in beings (*bhuteshu Madbhaktim² labhate parâm*). It is the Love or Worship of the Wise Lover (*Jnâni Bhakta*) described as

1 Cf. Sarvânchyâ thâiñ sama / mhanaje sarva mâyika je vishama / tyâ vishamâñta sama jeñi Brahma / teñi svayen jo jâlâ || *Yathârthatdipikâ*.

2 Cf. Sarva bhuteshu yah pashyati Bhagavadbhâvam âtmanah / bhutâni Bhagavatyâtmâni esha Bhâgavatottamah // *Shri Bhâgavata*.

' Bhuteshu ' mhanatâñi sarvâñi bhutiñi / ' Madbhaktim ' mhanatâñi bhakti Bhagavantîñi / mhanaje shadgunatva jeñi Anantiñi / teñi bhuteñchi hiñi // Kiñi vaibhava shadguna / hiñi bhuteñchi âpana saguna / upadeshâñta aisi khuna / Bhagavanta yâ Giteñta bolato // Mhanuni nâma Bhagavad-Gitâ / na mhanati koni Krishna-Gitâ / athavâ Govinda-Gitâ, Ananta-Gitâ / Achyuta-Gitâ na mhanati purâneñi // Ata eva yâ Gite madhyeñi Bhagavanta / jnâni âni bhakta tochi thora mhanato atyanta / evam uttama bhakta tochi jo Bhâgavata / Bhagavadrupa jaga âpanâ madhyeñ pâhato // Shadguna hâ prapanchachi nischita / to bhaga mhanâvâ, âni tatprakâshaka Ananta / to sva-âtmâ bolâvâ Bhagavanta / bhaga taranga, to sindhu // Shadguna heñchi

'*Vâsudevah sarvamiti*' (*Vâsudeva* is all) in Chapter VII. 19. The Shruti also says, "knowing that Hari, the Lord, is in every thing, the Wise manifest unswerving Love towards all beings (*Evam sarveshu bhuteshu bhaktiravyabhichârini / kartavyâ panditair jnâtvâ sarva bhutamayam Harim*)." It is on account of the importance that is attached to this Highest Love of God throughout the Gitâ that it is called the *Bhagavad-Gitâ*, and not *Krishna-Gitâ* or any other Gitâ. For, '*Bhaga*' means the world (*Jaga*) and the Infinite Being, *viz.*, the Self, who manifests it is its possessor or Master, *Bhagavanta*. It is the wave of which He is the ocean. '*Bhaga*' or the world is an ornament of the six qualities of Power, Law, etc., (*Aishvaryasya samagrasya dharmasya yashasah shriyah, jnâna vairâgyayoshcheti shannâm bhaga iti Smritih*), and its gold is *Bhagavanta* Who is the Self of all. As the waves are the body of the ocean and as the ornaments are the body of gold, so is this world or *Bhaga* the body of *Bhagavanta*. As the thread dwells in a piece of cloth, clay in an earthen vessel and gold in a king's crown, so does *Bhagavanta* dwell in beings. He is, therefore, called *Vâsudeva*, *i. e.*, the God Who dwells in all. The meaning of the formula of twelve letters, *viz.*, '*Om namo Bhagavate¹ Vâsudevâya*', taught by

jaga / yâcheñ nâñva bhaga / shadvidha sâkâra hâ naga / kanaka Bhagavanta
atmâ sarvâñchâ // Sâgarâche jaise taranga / suvarnâche jaise naga / taiseñ
bhaga nâma heñ jaga / sharira Bhagavantâcheñ // *Yathârthadipiñkâ.*

1 *Of.* Dhruvâsa Nâradeñ upadeshilâ / to yâ mantrâchyâ pratâpeñ
Dhruvapada pâvalî / âni Dhruvapadiñ japoñ lîgalâ / Dhruva yâcha
mantrâteñ // Yâchâ bhâva ye riti kiñ sâdhaka hâ mantra japatî / te
Brahmabhu ta Dhruvapada svayeñ hoti / âni sarvabhu tiñ pâvati / yâ
bhaktiteñ // Yâ bhâveñ saptamiñ Shripati / mbane 'Mâm prapadyate
Vâsudevah sarvamiti' / yâfita yâ mantrâchâ artha ye riti / suchavi Deva //
Kiñ vaktâ Bhagavadgirechâ / Mi svayeñ Bhagavanta sâchâ / 'Mâteñ bhaje'
mhanatân yâchâ / artha suchavi kiñ 'bhajeñ Bhagavadrupâteñ' // Bhajato
Mâteñ / mhanaje Bhagavadrupeñ jagâteñ / tyâ jagiñ dekhe chidâtmayâteñ /

the Sage Nârada to the child-devotee Dhruva, is thus explained by Shri Krishna in the words ‘*Mâm prapadyate Vâsudevah sarvamiti*’ (worships Me believing that all is Vâsudeva) in VII. 19, where ‘*Mâm*’ means the world which is His Form, and ‘*Vasudeva*’ the Self who dwells in it. It may be noticed here that the ornament of *Bhaga* or the world, in the gold of the Self, is the Divine Power which Arjuna is asked to see in Chapter IX. 5 (*Pashya Me yogamaishvaram*). By means of, or rather by the development of, this Supreme Love of God (*bhaktyâ*¹) alone, without further assistance of the Preceptor (*Sâeva vedyam na cha tasya veditâ—Shruti*), the perfect Jnâni realizes also the Self everywhere (*Mâm abhijânâti*²) as the Witnessing³ Consciousness, of which Brahinic

teñchi sakalahi Vâsudeva // Sarvahi jaga / tyâcheñchi nânâva bhaga / teñ Vâsudevachi jeñvi nânâ naga / sarva soneñ // Heñchi vishada navamiñ / râjavidyñ râjaguhya bolatâñ Svâmi / dâvi Arjunâsa âtma hemiñ / jaga naga bhaganâmaka // *Yathârthatadipikâ*.

1 *OJ.* Bhaktyâ tvananyayâ shakya.....Parantapa // *B. G. XI. 54.*

Taisâ Mi eku vâñchuni kâñhiñ / teyâ teyâ hi sakata nâhiñ / he chauthi bhakti pâhiñ / Mâzi to lâhe // Yera ârta jijnâsu arthi / he bhakti jihifî panthiñ / te tiñhi pâvauni chauthi / mhanata âhoñ // Jeñ ubhuniyâñ bhujâ / jnâniyâñ âtmâ Mâzâ / heñ boliloñ Kapidhvajâ / saptamâdhyâyiñ // Te he kalpâdi bhakti Miyâñ / Bhâgavata misheñ Brahmeñyâñ / uttama mhanoniyâñ / upadeshili // *Jnâneshvari*.

2 *OJ.* Jnâtvâ jnâtvâtha ye vai Mâm yâvân yashchâsmi yâdrishah / bhajantyananya bhâvena te Me bhaktatamâ matâh // *Shri Bhâgavata*.

Yâ ‘abhi’ shabdeñ karuni / Mâteñ ‘sarvatra jânato’ mhanato mhanoni / sagunâteñchi adhishtânatva suchavuni / Deva bole // Pahileñ âpanachi nirguna brahmabhuta / maga âtmaprâtikaruni âpanachi Bhagavanta / âtmaveñ sarvabhuñi priti adbhuta / pâvalâ, ticheñchi nânâva te bhakti // Tyâ bhaktichyâhi paripâkeñ karuni / âpanachi saguna sâkshi mhanoni / nirâkâra âtmâcha sagunatveñ olakhoni / kritakritya hoto // Aiseñ jeñ jneya sagunatva / tetheñ dekhe âtmatva / bhakti paripâkeñ kale heñ tattva / yetheñ Gururupa vegaleñ lâgenâ // *Yathârthatadipikâ*.

3 *OJ.* Eka nânâ avatâra / teñ sagunapana kalaleñ, kiñvâ vishvâkâra / saguna sâkshi âni nirâkâra / heñ tattva kalaneñ he uri // Pahileñ adhishtâna nirguna / tadaikyeñ vivarta rupeñ prapanchiñ saguna / itakeñchi

aspect¹ the various incarnations of Pure Sattva and this Universe of the three qualities are the manifestations, i.e., realizes the Impersonal Self alone to be the Personal God (*Saguna Brahma*) For, He grasps without hands, moves without feet, sees without eyes and hears without ears (*Apâni pâdo javano grahitâ pashyatyachakshuh sa shrino-tyakarnah—Shruti*). This cannot be a description of the simple Impersonal God (*Nirguna Brahma*), because it is evidently devoid of the qualities of seeing and hearing. Besides, the Shruti distinctly refers to the Personal God by saying that He is the Being Who manifests Himself at the beginning of all (*Agryam purusham purânam—Shruti*) creations. Now, how does he know Him everywhere by that Supreme Love ? The answer is, that he knows how great He is and who He is (*yâvân² yashchâsmi*), i. e., he knows that, even as Personal God, He is Infinite both in space and time, because Nature or Prakriti is as beginningless and endless as the Spirit or Purusha is, and that His own nature is at the same time Impersonal. He knows the Personal God ‘ *tattvatah³* ’ or ‘ in essence ’, i. e., he knows both the parts of Him, viz., the Brahma (the true thing) and Mâyâ (illusion), but when it is understood that the latter has no real existence, only the

jâne parantu nene khuna / kiñ adhishthâniñcha ase sagunapanahi // Nirâkâra jaiseñ nirguna / nirâkârachi taiseñ saguna / sarvajnatva sarvasâkshitva hechi khuna / vishesheñ tayâ sagunatiñ // Yathârthatdipikâ.

1 Cf. Tukâ mhane uge rahâveñ / jeñ jeñ hoila teñ teñ pahâveñ //

2 Cf. Mi jitakâ mhanaje ananta / tyâ Maja anantatveñ jânato nischita / âni jo Mi aiseñ mhanaje gunarahita / nirgunachi Mi aiseñ sagunapanâñtahi // Jevi pâhatâñ alankâra / ase soneñ nase âkâra / taisâ sagunatiñhi Mi Sarveshvara / nirgunachi aseñ // Yathârthatdipikâ.

3 Cf. Jo Mi aseñ Dhananjayâ ! / to tattvatâ jânato Maja tayâ / satya bhâga, mithyâbhâga yâ tattvadvayâ / vichâruni jânato hâ artha tattvatâ shabdâchâ // Tattvatâ doñhi tattvâñ kade / pâhatâñ mithyâ bhâga ude / to nâhiñcha aiseñ mhanatâñ sâñpade / asane tayâ satyabhâgâcheñ // Yathârthatdipikâ.

Brahma remains. Thus, realizing the Self or the Personal God as the Infinite and Impersonal Spectator of everything (*tato Mām tattvato jnātvā¹*), he passes his time in His worship till his physical body is alive and, after its dissolution, enters into Him permanently (*vishate² tadanantaram*). As a matter of fact, he did enter into the Personal God the very moment he realized all His aspects³, but as he was forced to return now and then to the body to enjoy, as an Individual Soul, the fruit of his past actions (*Utkrāmantam sthitam vāpi bhunjānam vā gunānvitam—B. G. XIV. 10*), his entrance after the exhaustion of his Prārabdha is said to be final. The meaning of this, in plain language, is that he goes to the Anādi Vaikuntha (*Ye yathā Mām prapadyante tāñstathaiva bhajāmyaham—B. G. IV. 11*), where he assumes the Form of the Personal God ('*Madbhāva-māgatāh*'—*B. G. IV. 10*. and '*Mama sādharmyamāgatāh*'—*B. G. XIV. 2*) and enjoys His Eternal Bliss and Companionship. Hearing this, Arjuna thought it advisable for himself to give up action altogether and to direct his whole attention to the practice of Yoga,

1 Cf. Krameñchi yetha paryanta / prāpti ekā pudheñ eka bolilā Bhagavanta / shevatīñi bhaktineñi to arupa sākshi jāne ananta / āni sagunatvīñi nirgunachi jāne aiseñi bolilā // Joñvari deha prārabdhāchā jito / toñvari yā prāptineñi asato / Brahmabhuta houni karito / saguna bhakti // Bhakta aisā nipuna / jyā sagunāchā tyāchi hi khuna / jānato kiñ āhe teñi shuddha nirguna / sagunapaniñi hi tattvatū // *Yathārthatadipikā*.

2 Cf. Evam 'tato' mbanaje yā upari / prāptichi simā jāliyāvari / praveshto aisā tadantariñi / kiñ jaiseñi nirantara // Je kshaniñi prārabdha sare / bhoganeñi kāñhiñi nure / tevhāñi chidañsha kāñi sanchare / upādhīñita? // Saguna mokshīñi shuddha sattva / pāvoni Bhagavatsvarupatva / sarvadā saguna nirguna mahattva / anubhavi Bhaktiyogeñi // *Yathārthatadipikā*.

Ghadāuni sindhucheyā āngā / sindhuvari talape Gangā / taisā pādu teyā bhogā / avadhāri jo // *Jñānesheari*.

Vide Part I, page 265, Part II, page 70 and Part III, pages 12 and 94.

3 Vide Part III, page 77.

so as to secure this Supreme Goal of Human Life, as his taking part in the war would interfere with his spiritual progress. In the next three verses, Shri Krishna points out to him his mistake in selecting this course.

सर्वकर्माण्यपि सदा कुर्वाणो मद्यपाश्रयः ।
मत्प्रसादादवाप्नेति शाश्वतं पदमव्ययम् ॥ ५६ ॥
चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्छित्तः सततं भव ॥ ५७ ॥
मच्छित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहंकारान्न श्रोष्यसि विनक्ष्यसि ॥ ५८ ॥

“ Though ever performing all actions, the man, who takes refuge in Me, obtains, by My Grace, the eternal and inexhaustible seat. Dedicating in thought all actions to Me, intent on Me alone, resorting to the union of your Reason with the Self, let your thoughts be always fixed on Me. Placing your thoughts on Me, you will cross over all dangers by My Grace ; but if, through Egoism, you will not listen, you shall be ruined utterly.”

Arjuna is asked here not to entertain any fear of missing his goal so long as he always does all his religious, social and natural duties (*sarval karmāṇyapi sadā kurvāno*) depending on the Personal God alone (*Madvyapāshrayah*²). For, by His Grace (*Mat prasādāt*³)

1 Cf. Agñi jyāṣa āśraya Māzācha kevala / to karmeñ kari jari sakala / Māzyā prasādeñ to pāvato, jeñ adhala / pada, shāshvata āni avināshi // *Yathārtha-dīpikā*.

‘Sarvakarmāṇi’ mhanaje sarva karmeñ / varnāshrama dharmeñ nīrupana
niyameñ / laukikeñ athavā nishiddha tyāgeñ uttameñ / sadā karūviñ parameñ
nirata paññ / *Chitsadānandalahari*.

2 Cf. Taisā buddhi, vācha, kāryeñ / jo Māteñ āshrāuni thāe—
Jñānesvari,

Mi Shri Bhagavanta Vāsudeva / tyā Maja sharanatva ekatva bhāva—
Chitsadānandalahari.

3 Cf. Mārā prasādathi, Mārā anugrahathi.—*Drivedi*.

he is sure to secure a seat in His Eternal and Inexhaustible Abode (*āpnoti shāshvatam padamavyayam*), the Anādi Vaikuntha. But Arjuna would naturally like to know¹ how he should depend on, or take refuge in, God while performing his duties. He is, therefore, told² that by means of his Reason (*chetasā*) he should offer as sacrifice all his actions to the Personal God (*sarva karmāṇi Mayi sannyasya*), believing Him to be the Greatest of all the Beings (*Matparah*), Whose forthcoming neither the Gods nor the Sages know (*Na Me viduh suraganāḥ prabhvam na maharshayah—B. G. X. 2.*), and keep his mind always intent on Him (*Machchittah satatam bhava*). This would be, however, the preliminary way of dedicating actions to God, recommended in the case of candidates for Knowledge (*Jijnāsu*). But, as Arjuna has already realized the Self, he must have also recourse to the union of his Reason with the Self (*buddhiyogam upāshritya*) in everything he does. The Reason of everyone touches³ the Self everywhere, but, through Ignorance, it understands the Self to be the

1 Cf. Mbanasi karitāñ karmācharana / kaisā Tuzā āshraya kariti
nipuna ?—*Yathārthatadipikā*.

2 Cf. Agā ! buddhikaruni / sarva karmeñ Māze thāiñ samarpuni / āni
Micha thora vāte aīsā Matpara houni / sarvadā Māze thāiñ lāvi chitta //
Āni jijnāsu janāśārikheñ chitta / ugeñchi Māzyā thāiñ lāvisi chittavritta /
tari tuñ jnāni anubhavi jālāslī yā nimitta / buddhiyogāchā āshraya karuni
hoñi aīsā // *Yathārthatadipikā*.

3 Cf. Agā ! buddhichā āni buddhi prakāshakāchā / yoga ḥyatāchi kiñ
sāchā / jaisā drishtichā āni rajjuchā / yoga asoni ajnāneñ sarpa dise //
Parantu rajju sarpāchā drishtāñita / sarvatra upayogi nave atyanta / kiñ
dora dekhatāñ maga tyāñita / sarpa disenā // Jnāna jāliyā upari / prārabdheñ
deha joñvari / advaita sākshātkāra sampannāsahi pari / prapancha disatase //
Mhanoni drishtāñita ānika nānā / yethoñ bole vedavedāñta rachanā / kiñ
soneñ kalonhi janā / na modi mithyā alankāra // Suvarnācheñ kela / tyāñta
drishti disoni soneñ nikhala / bāla mhane heñ kadaliphala / soñeñchi
avagheñ praudhāteñ // *Yathārthatadipikā*.

Non-Self, just as, although our sight touches the rope lying in the dark, yet, through illusion, we believe it to be the serpent. This simile, however, will not serve the purpose of explaining the whole position of one who has realized the Self, because, as soon as we see the rope by means of light, the serpent disappears altogether. Such is not the case with the material world. The Jnâni is forced to see it until the exhaustion of his Prârabdha by the death of his physical body. The Vedas, therefore, make use of similes such as those of gold and ornaments, clay and earthen vessels, and so forth, to illustrate the situation. Both a child and a grown up man are able to see the form as well as substance of a plantain made of gold, but, while the former considers it to be a fruit, the latter regards it as nothing but gold. In the same way, the Reason of the ignorant man as well as that of the Jnâni touches alike the Self in this animate and inanimate world, and this fact is expressed by the term '*buddhiyoga*' or the union of the Reason with the Self. But, the former, through Ignorance, unlike the latter, believes the Self, whom he sees, to be the Non-Self. Arjuna, however, being a Jnâni, is warned not to do so. He is bound to take refuge in the union of the Reason with the Self (*buddhiyogam upâshritya*²), which is close

1 Cf. Tathâpi drishti toñi sparshali hemiñ / teñ kalo nakalo aisi Brahmiñ / buddhi sparshoni, maga sthâvara jângamiñ / jnâniyâchi âni mudhâchi pravartate // Yâcheñ nâîva buddhiyoga / buddhisa chaitanyâchâ sañiyoga / tyâ buddhiyogeñ karmayoga / kariñ mhane Deva Arjunâteñ // Kiñ to buddhiyoga sarvâñsa ase / pari tyâchâ âshraya ajnâniyâfisa nase / jyâsa to buddhi chaitanya yoga dise / tyâ jnâniyâneñ âshraya karâvâ tayâchâ // Kiñ buddhiyogâchyâ âshrayeñ / karmeñ disati chinmayeñ / tiñ âpalâ charanîñ samarpâvîñ Dhananjayeñ / lakshuni chinmaya âpanâteñi // *Yathârthatkipikâ*.

2 Cf. 'Upa' shabdâchâ artha samipa / mhanaje buddhiñta sarvadâñ sphure svarupa / yâchâ âshraya samipa aisi kiñ teñ arupa / smarata asâveñ

to it or rather in it, i.e., to realize the actions which he does to be the Self, as well as the Personal God, to Whom he dedicates them, also to be the Self. If he is not able to do this at once, owing to past tendencies, he should at least remember¹ always that everything is the Self, because such constant remembrance, with Faith in its power to make the Reason steady, will soon enable his Reason to merge in the Self. He must not, at the same time, forget that the Personal God is always conscious that He is Impersonal, that He is not only the efficient but also the material cause of the Universe, and that He is the Highest Being Who alone deserves to be worshipped (*Matparah*²). In this ‘*buddhiyoga*, Arjuna, who is a Lover of God (*Bhakta*), has always to realize everything that comes in contact with his Reason to be the Personal God or the Self (*Machchittah*³ *satatam bhava*). In Shri Bhâgavata also, Shukâchârya advises Parikshiti to worship the Self who is in his heart, who is the dearest of all things, who is the real essence to be

servadâ // Teñchi karmiñ pâhâveñ / tyâ chidrupeñchi Mâteñ dhyâveñ / chidrupeñchi gâveñ smarâveñ pâhâveñ / sarvatra chidrupa // *Yathârtha-dipikâ.*

Brahmârpanam Brahma havir Brahmagnau Brahmanâ hutam—*B. G. IV. 24.*

1 *Cf.* Yâñita karmeñ karitâñ sphure aiseñ jari / tari teñ uttamacha pari / na smarecha tari tyâ upari / arpitanî tari Brahmabhâveñ smarâveñ // Âshraya dharuni nitya smare / tari buddhiyoga to sarvadâ sphure / sphuratâñ sphuratâñ buddhi mure / tyâ âyatya buddhiyogîñ // *Yathârtha-dipikâ.*

2 *Cf.* Kiñ Micha para mhanaje thora jyâlâ / Matpara mhanâveñ tyâlâ / parantu advaita ritîñ pâhatâñ râhilâ / apara kona ? // Aiseñ mânila Arjuna zani / mhanuni Matpara hoîñ mhanato Chakrapâni / kiñ kârana sarvâ jagâchi khâni / âpana vidyopâdhi sarvâñhuni thora yâ karitâñ // ‘Âpana chaitanya’ aisi khuna / akhandatveñ smare Micha saguna / mhanuni kârana chaitanya Micha aiseñ nipuna / Mâteñ kârana jagâcheñ jânati // *Yathârtha-dipikâ.*

3 *Cf.* Äni Machchitta hoya mhane Deva / kiñ buddhiyogîñ jeñ sphure teñ svayameva / Micha aseñ sagunahi Devâdhideva / mhanuni Matpara houni hoyiñ Machchitta tuñ // *Yathârtha-dipikâ.*

sought, who is both the Impersonal Brahma and the Personal God, by contentment and by the performance of the necessary duties, as Egoism vanishes in Him (*Evam svachitte svata eva siddha âtmâ priyo'rtho Bhagavân anantah / tam nirvrito niyatârtho bhajeta sañsârahetu-paramashcha yatra //*). In Chapter IV. 23, Shri Krishna speaks of the dedication of actions by the Lovers who have already become perfect (*Gatasangasya muktasya jnânâvasthita chetasah / yajnâyâcharatah karma samagram praviliyate*), and in XII. 6, He tells how the imperfect Lovers, who have realized the Self, offer their actions to the Personal God for the purpose of making their Reason steady (*Ye tu sarvâni karmâni Mayi samyasya Matparâh*). Here, in this Chapter, as well as in Chapter XII, such great importance is attached to 'Matparah' because, in sacrificing actions, Arjuna, who now realizes all to be Brahma, is likely to make no difference between the Personal God and the other Gods. Even in Shri Bhâgavata, the king Janaka is asked, in the discourse with the nine Yogis, to consecrate whatever he does with his body, words, mind, etc., to the Supreme Being Nârâyaṇa (*Kâyena vâchâ manasendriyairvâ buddhyâtmanâ vâ'nusrita svabhâvât / karoti yadyat sakalam parasmai Nârâyanâyeti samarpayettat //*). Arjuna is now afraid² that, when he is once engaged in war-operations, he would forget his experience of the Self and be unable to consecrate his actions as directed. The Merciful

1 *OJ. Parantu karmeñ arpi ye riti / âni aparokshânbhava jâne sumati / mhanuni itara devâñi sama Shripati / zani mânila Arjuna // Mhanuni 'Matpara' shabda / yetheñ yoji Mukunda / kiñ sarvâñhuni thora ekachi Govinda / yâ bhâveñi karmeñ samarpâviñ // Yathârthatdipikâ.*

2 *OJ. Karitâñ nâmâ yuddha kriyâ / âni karitâñ shatru kriyâñchi pratikriyâ / tevhâñ yâ anubhava priyâ / kotheñ pâhuñ? // Karmiñ akarmapana / hoya karitâñ Krishnârpana / parantu karmâchâ sahaja guna / kiñ sankatiñ pâduni antara pâdi anubhaviñ // Yathârthatdipikâ.*

Master, therefore, encourages him by saying¹ that, when he fixes his mind on Him (*Machchittah*), i. e., remembers Him, he will tide over (*tarishyasi*), by His Grace (*Matprasâdât*), all difficulties (*sarva durgâni*²), as He has already promised, in XII. 7 (*teshâmaham samud-dhartâ*), to become the redeemer of those who worship Him. Even after receiving such strong assurance, Arjuna is not inclined to fight, but thinks that, as prevention is better than cure, he must secure the Grace of God by devoting all his time to worship and nothing else. The Blessed Lord perceives his intention³ and tells him plainly that, if he does not listen to His advice through Egoism (*atha chettvam⁴ ahankârâna shroshyasi*), he cannot but perish (*vinañkshyasi*). Hearing this, Arjuna is greatly distressed, and is at a loss to know⁵ why he should be thus forced to fight when he wants nothing but the unadulterated Love of God. Shri Krishna, therefore, openly reveals the true secret in the next three verses, *viz.*, that he is destined to fight and that he cannot avoid his destiny (*Prârabda*), as nobody can, because it carries with it the authority of God, to

1 Cf. Yâ karma mârgîñi dâruna / vighneñi padopadiñi kshanakshana / pari tyâisa langhâvayâsa kârana / prasâda Mâzâ // Tyâ prasâdâsa kârana / agâ Arjunâ ! Machchittapana / mhanaje chittâsa Mâzeñi smarana / yâ lâgiñi tarasi Machchitta sarvâñi durgâñiteñi // *Yathârthatadipikâ*.

2 Cf Tuñi durga etale vipatti sankatâdi sarvane tari jashe.—*Dvivedi*.

3 Cf. Tathâpi vâtaleñi Pândavâ / kiñ hâ siddha anubhava sândâvâ / maga karma vighneñi langhuni sâdhâvâ / prasâda yâ Devâchâ // Tari abhyâsa karitâñi Machchitta / hoila, kiñ hâcha âtmâ yâteñi smarela chitta / kshanakshanâ tevhâñi nimitta / prasâdâcheñchi abhyâsa to // *Yathârthatadipikâ*.

4 Cf. 'Na shroshyasi' mhanije Mâzeñi vachana na karisi / 'vinan-kshyasi' yâchâ artha pariyesiñ / tari vinâshâteñ pâvasi / purushârtha bhrashta hosi nischita // *Chitsadânandalahari*.

5 Cf. Heñ yuddha teñ kitî ? / itukiyâ sâthiñ hâ Jagatpati / kâñ maja mhanato ye riti ? / kiñ vâyâñi jâsi na karitâñ yuddha // *Yathârthatadipikâ*.

Whom every one has to surrender himself absolutely for securing Eternal Bliss.

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
 मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥
 स्वभावजेन कैतेय निबद्धः स्वेन कर्मणा ।
 कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ ६० ॥
 ईश्वरः सर्वभूतानां हृदये उर्जुन तिष्ठति ।
 ग्रामयन्सर्वभूतानि यंत्रारुढानि मायया ॥ ६१ ॥
 तमेव शरणं गच्छ सर्वभावेन भारत ।
 तत्प्रसादात्परां शांतिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥

"If, fortified in Egoism, you think 'I will not fight', vain, indeed, is that resolution of yours; Nature will constrain you. Bound fast as you are, O Kaunteya (Son of Kunti)!, by your own actions born of past tendencies, what, through delusion, you do not wish to do, that you shall do helplessly. The Lord dwells in the hearts of all beings, O Arjuna!, causing, by His Illusive Power, all beings to revolve, as though mounted on a machine. Do fly to Him for shelter believing that He is all, O Bhārata (Descendant of Bharata)!: by His Grace you shall obtain Supreme Peace, the Eternal Seat."

The Blessed Lord now considers it necessary to give Arjuna an idea of the force of Prārabdha and, therefore, tells him that if, entertaining Egoism (*yadahankāram¹ āshṛitya*), i. e., regarding his own body as Arjuna, the bodies of others as his kinsmen, and war as sin, he still persists in thinking that he may not fight (*na yotsya iti manyase*), that determination of his will be

¹ *Oऽ. Svadehā nāvāñi Arjuna / paradehā nāvāñi svajanu / sangrämañā
 nāvāñi malinu / pāpāchāru // Ye mati āpuleyā / tighāñi tini nāveñi iyāñi /
 theuni Dhananjayā / na juzeñi mhanasi // Jñānesheari.*

of no avail (*mithyaisha¹ vyavasâyaste*). For, his Nature (*Prakriti²*) or Reason, which is the form assumed by his Prârabdha, will perforce compel (*tvâm niyokshyati*), i.e., spur, him to the war. Nobody can resist his Prârabdha—not even a Perfect Jnâni (*Sadrisham cheshtate svasyâh prakriter jnânavânapi—B. G. III. 33*). This theory of Prârabdha, however, is not at all affected by some of the Vedic sentences which promise fruit to optional duties (*Kâmya karma*) immediately (*Kshipram hi.....siddhirbhavati karmajâ—B. G. IV. 12*), as such language is said, by Shri Krishna Himself, to be only flowery (*Pushpita vâchâ—B. G. II. 42*), like sugar-coated pills, and the hopes of the doers are pronounced distinctly to be vain (*Moghâshâ—B. G. IX. 12*). As Arjuna failed³ to understand the real meaning of the word Nature (*Prakriti*), Shri Krishna makes it clear by saying that he is bound fast by his own actions (*nibaddhah⁴ svena karmanâ*) born of the accumulated stock of the tendencies (*svabhâvajena*) of millions of lives, the fruit of which is to be enjoyed in this life alone. There are three kinds of actions:—(1) *Prârabdha⁵*, which is so much

1 Cf. Jari ahankâra dharishila / kiñ yuddha na karishila / mithyâcha niyama karishila / prakriti pravartavila tarhi tuzi // *Chitsadânandalahari*.

2 Cf. Te prârabdha rupini / prakriti purva karmânusârini / yâ bhâveñi mhane Chakrapâni / kiñ prakriticha ghadavila tuja hâtiñ // *Buddhichefichi nañiva prâkriti / teñ purva karmânurupa mati / te tuzi sharirâkriti / nâchavila yuddhâ nimitta // Yathârthatadipikâ*.

3 Cf. Jaise koni tikâkâra / prakriti shabdeñ hâ prârabdhâohâ prakâra / na jânati, tasâ Pândukumâra / hâ bhâva nähîñ samajalâ // *Yathârthatadipikâ*.

4 Cf. Agâ ! janmajanmiñ sañskâra bhâva / to mhanâvâ svabhâva / tyâpâsunî jyâ purva karmâchâ sambhava / teñ svabhâva janita karma tuzeñ // Tyâ prârabdha rupa karmeñ karuni / tuñ baddha âhesa mhanoni / jeñ ' na karinî ' mhanuni ichohhisi maniñ / teñ avashya karisila vasha houni karmâteñ // *Yathârthatadipikâ*.

5 Cf. Prârabdha sare bhogeñ / sanchita jale chitta chaitanya yogeñ / karma hetu prakriti viyogeñ / sâkshi hotâñ buddhisa lepa na lâge kriyamânâchâ // *Yathârthatadipikâ*.

of past actions as has given rise to the present birth, (2) *Sanchita*, the balance of past actions that will give rise to future births and (3) *Kriyamâna*, acts being done in the present life and added to *Sanchita*, after the death of the physical body, in the case of the ignorant Souls. *Sanchita* is destroyed by the Perfection of Knowledge only, and *Kriyamâna* by dedicating all actions to the Personal God with or without practical Knowledge of the Self (*Tadadhigama¹* *uttara purvâghayorashlesha vinâshau tadvyapadeshât—Brahmasutra*), but the first one, viz., *Prârabdha*, must be exhausted by enjoyment alone (*Prârabdha karmanâm bhogâdeva kshayah—Brahmasutra*). Therefore, while speaking of *Prârabdha*, which is inevitable, the word ' *nibaddhah²*' (bound fast) is used and not simply ' *baddhah*' (bound), which may be safely applied to *Kriyamâna* and *Sanchita*, as, before they³ are turned into *Prârabdha*, one can get himself liberated from them by realizing the Self through the Grace of the Preceptor (*Apichedasi pâpebhyah sarvebhyah pâpakrittamah / sarvam jnânaplavenaiva vrijinam santarishyasi // Yathai- dhânsi samiddhognir bhasmasât kurute'rjuna | jnânagnih sarva karmâni bhasmasât kurute tathâ // B. G. IV. 36 & 37*).

Mi cku karma kartâ | aisi utho nedî abantâ | teñ karmachi svabhâvatâ | arpi Shri Anantâ Ishvarâteñ || *Ekanâthi Bhâgarata*,

1 *OJ.* Apichedasi pâpebhyah...bhasmasât kurute'rjuna—*B. G. 36-37*.

2 *OJ.* Yetheñi mhanâveñi kiñ svabhâvajanita karmeñ tuñcha baddha / parantu Deva mhane kiñ svabhâvajanita karmeñ tuñ nibaddha / yâ eka akshareñ keleñ siddha / kiñ baddha tuñ prârabdha bhogeñi karuni // *Prârabdha karmâchâ kshaya | bhogeñchi karuni aisâ nischaya | mhanuni prastutîñ aisâ nirnaya | kiñ prâni baddha atyanta prârabdheñ || Yathârthatadipikâ.*

3 *OJ.* Jyâchâ sañskâra jaisâ / to karmeñ âchare taisû / teñ kriyamâna karmahi phâñsâ / pari tyâcheñchi hoila jehvâñi prârabdha // *Âni prârabdha hotâñ râhileñ / jeñi aneka janmicheñi shesha uraleñ / teñ sanchitachi, teñi bandhakachi bolileñ | parantu bandha karanâra prârabdha houni || Yathârthatadipikâ.*

Thus, Arjuna is told that, what he, misled by delusion, desires not to do (*kartum nechchhasil yan mohâi*), that very thing he would do even against his will (*karishya-syavasho'pi tat*). Nobody likes² poverty or sickness, and yet, when one gets them uncalled, he has to submit to his fate quietly. Arjuna, now, thinks³ that Action as well as Nature, being a mere illusion, cannot have any power to force him, who is the Self, to fight against his wishes. Shri Krishna, therefore, tells him that the Lord of the Universe sits always, as a silent spectator, in the heart or rather Reason of all beings (*Ishvarah*⁴

1 *Cf.* Tari bândhauni hâtapâe / jo râthiñ ghâtala âye / to na chale tari jâye / digântâ jevi || Taisâ tuñ apuleyâ kadauni / miñi kahîñchi na karîñ mhanauni / thâñsi pari bharavaseni / teñchi karisi || *Jnâneshvâri*.

2 *Cf.* Hâñi gâ rogu kâi rogiyâ / âvade daridra daridriyâ / pari bhogavie baliyâ / adreshteñ jeneñ || *Jnâneshvâri*.

3 *Cf.* Deva bole ye riti / tari yuddhiñ pravartenâ mati / kiñ 'karma jada âni jadachi mûzzi prakriti / yâñsa kaicheñ bala itakeñ ? // Kiñ yâñsa houni vasha / yuddha karina mi vivasha' / hâ bhâva samajoni Shri Hrishikesha / tattva yâcheñ bolatase yâ shlokiñ || *Yathârthatdipikâ*.

4 *Cf.* When a man, being asleep, reposing, and at perfect rest, sees no dreams, that is the Self, this is the immortal, the fearless, this is Brahman.—*Uhhand. VIII. 11. 1.*

Agâ ! Arjunâ ! Ishvara / sarva bhutânciya hridayiñ nirantara / âhe sâkshi Sarveshvâra / phalabhoga denâra karmâchâ || *Yathârthatdipikâ*.

To Ishvaruhi / ase javalikechi / sarva bhutâñchâñ antariñ / hridaya mahâ ambariñ || *Jnâneshvâri*.

And Shankarâchârya at any rate, among philosophers, has definitely maintained that the actions that a man performs are determined by *Karma*. He says that the actions and sufferings of a man are due to a cause inherent in himself. God apportions good and evil among men having regard to the efforts made by them. 'But', he asks, 'can this regard to the efforts made by the souls exist together with the dependence of all activity on God ? Certainly. For though the activity depends on God, it is only the soul that acts ; while God causes it to act when it acts ; and as He now in causing it to act pays regard to former efforts, so, too, He in causing it to act formerly had regard to still earlier efforts ; for *samsâra* is without beginning.—*Hindu Ethics by John Mackenzie, M. A.*

sarvabhutānām hriddeshe'rjuna tishthati) and causes them to enjoy the fruit of their actions by whirling round their bodies (*bhrāmayan¹* *sarva bhutāni*), mounted on the wheel of Prārabdha (*yantrārudhāni*), by pulling the strings of the Reason itself (*māyayā*). The meaning of this, in plain language, is that God Himself dwells in the Reason of mankind and guides it according to their Prārabdha or past actions (*Buddhih karmānusārini*). "Plant a mango tree", says Thākur Haranāth, "and it will produce mangoes in time; will you grieve that it does not bear jack-fruits? Perhaps nobody will ever do so. Mango plants will bear mangoes, jack-fruit trees will bear jack-fruits; and so on. Let nobody grieve for it; if anybody do, he would be only laughed at as one off his head. It is the same with our body; this body is sprung from the seeds of Karma (previous deeds); these will germinate and in time bear fruit, in their turn; some of these fruits are sweet, while others extremely bitter. It is for this that one should never be overwhelmed with the joys or sorrows of this world. What will be, must be; what I have to suffer, I must suffer; it can never be otherwise; what need have we therefore to waste our time in fruitless cares? Should we not rather think of how to avoid falling again (in future) under the clutches of such stern and inviolable laws, of how to become a constant companion of Krishna in the ever delightful grove of Brindāban,—than waste our time in such fruitless cares?" National peace and

1 Cf. Agā ! purva karmācheñ yantra / tyāvari ārudha bhutamātra / hridaya buddhi teñchi māyāsutra / to tyā suteñ tiñ bhuteñ nāchavito // Bhuta shabdeñ deha, hridaya shabdeñ buddhi / techi prakriti, techi māyā he prasiddhi / yantra shabdeñ je samriddhi / purva karma bhogāchi yathā kāleñ // *Yathārtha dīpikā*.

Aiseñ sharirākāriñ / yantriñ bhuteñ avadhāriñ / vāuni hālavi dori / prāchinānchi // *Jñāneshvari*.

prosperity as well as wars and epidemics are the results of what is called Collective Karma, *i. e.*, the good or bad Karma done conjointly by several individuals who enjoy the reward of its merit or suffer the penalty of its sin at one and the same time. It would be useless for Arjuna, therefore, to oppose Prârabdha, which, though powerless¹ in itself, becomes most powerful through Divine influence, just as a Policeman of the lowest rank, with a warrant in his hand, is able to drag to the Court even a minister or a prince. When, however, it is sometimes said that the Jnâni has no Prârabdha², it means that his constant experience of the Brahmic Bliss makes him regard it as a mere illusion and not a reality, as it is supposed to be by the ignorant. Arjuna, thus, is advised to surrender³ himself to the Lord alone (*Tameva sharanam gachchha*), knowing Him to be all (*sarva bhâvena*⁴), as he knows the ocean to be the waves, and to obey His orders ungrudgingly. He would then be able to see his action itself to be God and to gain

1 Cf. Kiñ prârabdhâcheñ bala / sarvâñhuni prabala / prârabdhahi svayeñ durbala / pari prabala Ishvara shaktineñ // *Yathârthatadipikâ*.

2 Cf. Abhito Brahma nirvânam—B. G. V. 26.

Tuteñ deha nase shubhâshubha kadâ tatkarma teñhi nase / aiseñ heñ nijamânasiñ samajatâñ prârabda reshâ puse // *Bodhâshtaka*.

3 Cf. Âvadine bhâveñ Harinâma ghesi / tuzi chintâ Tyâsi sarva âhe // Nako kheda dharuñ konatyâ goshtichâ / Pati Laxmichâ jânatase // Sakala jivâñchâ karito sâmbhâla / tuja mokalila aiseñ nâhiñ // Jaisi sthiti âhe taishâ pari râheñ / kautuka tuñ pâheñ sanchitâcheñ // *Ekâ Janârdani bhoga prârabdhâchâ / Harikripeñ tyâchâ nâsha jâlâ* //

4 Cf. Agâ! Arjunâ! vishva sakala / to Ishvara svayeñ kevala / kiñ samudrachi budbuda âni kallola / latikâchi lola âkritichâ// Agâ! dâvi nânâ âkâra / nata nâchatâñ etatprakâra / sarvahî âkâra to nirâkâra / jo sarva âni sarvasâkshi // To svayeñ sarva aisâ bhâva / dharoni bhajato Deva / tevhâñ tuzeñ karmahi to svayameva / aiseñ dekhasi // *Yathârtha-dipikâ*.

(*prâpsyasi*), through His Grace (*Tatprasâdât*¹), uttermost peace (*parâm shântim*), the eternal state (*sthânam shâshvatam*), even in this life. Arjuna is called here *Bhârata* to show² that he is born in the family of Bharata for achieving that purpose only. He now understands the whole position properly and makes up his mind once for all to fight. Shri Krishna, observing this, tells him, in the next verse, to do as he pleases.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।

तेऽप्यशैदल्येण यथेच्छसि तथा कुरु ॥ ६३ ॥

" Thus has Knowledge, more secret than the secret one, been declared to you by Me; meditate on it fully and then act as you like."

Arjuna at last sees³ clearly that the Blessed Lord has all along been insisting upon him to fight, simply because he is destined to take part in the war and obtain victory. He will, therefore, say, in the 73rd verse, that he is prepared to act as the Lord bids (*karishye vachanam Tava*). Shri Krishna, being aware of this change in the resolution of the disciple, tells him here that He has imparted to him (*te âkhyâtam Mayâ*) Knowledge (*jnânam*⁴), i.e., practical Knowledge.

1 Cf. Sarva bhâveñi to Mukunda / sevitâñ, Tyâchâ jo prasâda / tyâ prasâdeñi shânti, shâshvata pada / deha asatâñcha pâvasi // *Yathârthatdipikâ*.

Maga Teyâcheni prasâdeñi / sarvopashântipramade / kâñ tu houni svânandeñi / svarupiñ ramasi // *Jñâneshvâri*.

Tenâ prasâdathi parâ shântirupa shâshvata sthâna tuñ prâpta karashe.—
Dvivedi.

2 Cf. Rahasya aiseñ sângatâñ / Arjunâsa mhane agâ! Bhâratâ! / kiñ Bharatavañshîñ tuñ Pândusutâ / janmalâsa yâcha karmâkâraneñ // *Yathârthatdipikâ*.

3 Cf. Aiseñ samajalâ Arjuna / olakhileñ âpaleñ prâktana / âtâñ yuddhâ vishayiñ prativachana / 'na bolela aiseñ sarvathâ // *Yathârthatdipikâ*.

4 Cf. Agâ! yethavari ye ritî / jnâna boliloñ tujapratî / kiñ shevatîñ prârabdhâchi hi gati / kalâvi jnâna jâleñ jayâlâ // 'Iti' mhanaje aiseñ

of the Self, which is more secret (*guhyataram*) than the secret one (*guhyât*), i.e., theoretical knowledge, as is acquired by the hearing or reading of the Shastras. By the word 'iti' (thus), He suggests that He has also explained to him lastly the theory of Prârabdha, as it is essential that one who possesses Knowledge should understand it properly. For, otherwise, he is likely to oppose it through ignorance of its power and lose his spiritual prospects. The Master wishes the disciple now, first to ponder thoroughly over all that he has heard (*vimrîshyaitad² asheshena*), and then to do as he likes (*yathechchhasi tathâ kuru*). In the next three verses, Shri Krishna gives Arjuna what is called the key⁸ of the Gitâ, which is, in fact, the substance of the whole course recommended, in Chapter XII, to the Worshippers of the Personal God, who have realized the Self and who work for Perfection.

सर्वं ह्यतमं भूयः शूण मे परमं वचः ।
इषोऽसि मे दृढमतिस्ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

yetha paryanta / jnâna jeñ guhya guhyâhuni atyanta / teñ tuja boliloñ
mhané Bhagavanta / kiñ guhya shâstra jnâna, anubhava guhya tyâhuni //
Yathârthatadipikâ.

1 *Of.* Vâyâñ jâya yâpari / jo jnâni prârabdhâshifî hata kari / tochi
Isvarâjnâ mhanoni jari / bhogi svakarma, tari vâyâñ navajâya // *Yathârtha-
dipikâ.*

2 *Of.* Heñ jnâna Myâñ tujapratî / sângitaleñ agâ! sumati! / heñ
asheshefî vichâruni barave riti / kari taiseñ, jaiseñ mânela // *Yathârthatadipikâ.*

Âtâñ tuñ yayâ vari / nikeñ heñ nirdhhâriñ / maga nirdhhâruni kariñ /
âvade jaiseñ // *Jñâneshvari.*

Have e samagrano vimarsha, vivekapurvaka vichâra karine, samagrano
paraspara eka vâkyatâthi samanvaya kari svâdhikârânurupa nischaya
upajâvi ne tane je ichchhâ thâya tema kara.—*Divedi.*

3 *Of.* Aso ; jnânâpekshâñ Giteñta bhaktîlâcha, vîshesha mahatva dileñ
âhe heñ Rahasyâchyâ chavadâvâyâ prakaranâñta âmhiñ dâkhavileñ âhe.
Yâ siddhântâlâ anusaruna ekandara Gitâ shâstrâchâ âtâñ bhaktipara
upasañhâra karitâ.—*Gitârahasya.*

मन्मना भव मद्दको मद्याजी मां नमस्कुरु ।
 मामै व्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥
 सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।
 अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

"Once more listen to My Supreme word, most secret of all; you are beloved of Me and steadfast of Reason, therefore, I will speak what is for your welfare. Merge your mind in Me, be My Lover, sacrifice to Me, prostrate yourself before Me, and you will certainly come to Me; I pledge My word, for, you are dear to Me. Abandoning all duties, seek shelter in Me alone; I will release you from all sins, do not grieve."

The knowledge of the Shastras is a secret (*guhyam*), the practical Knowledge of the Self is a greater secret (*guhyāt guhyataram*), and the knowledge of the safest means which make it perfect is the greatest of all the secrets (*sarva¹ guhyatamam*). This last is the supreme word which the Blessed Lord wishes Arjuna to hear from Him (*shrinu Me paramam vachah*.). As the subject, however, has already been discussed in Chapter XII, He says that, on account of its importance, He is going to give its substance here again (*bhuyah²*) for the guidance of Arjuna as well as of all of us. The reasons He gives for His declaring (*vakshyāmi*) this most mysterious

1 O! Agâ ! shâstra guhya parama / tyâhuni guhya aparoksha kalaneñ
Brahma / âtâñi tyâ sarvâñi guhyâñita guhya parama / âika sângatoñi tuja
punhâ // Guhyânta guhya âtmajnâna / teñi aparoksha dekhileñi nidhâna /
tari akhanda bâne tevhâñi samâdhâna / tyâsa abhyâsa pâhije // Yathârtha-
dîvikâ.

2 Cf. Jyā karmēñ belilā dvādashiñ / tyā karmēñ taiseñchi ashtādashīñ / vishada jo Bhagavanta upadeshi / tochi 'punaruktineñ teñ' mhane 'punhā āika' // *Yathārthatadipikā*.

truth are that (1), Arjuna, being His Friend and Lover, is very dear to Him (*ishto'si¹ Me*), (2), he is of steadfast Reason (*dridhamati²*) and would not change the resolution he has now made of fighting and (3), the last word is for his good (*te hitam³*), i. e., it will make his Reason steady and enable him to enjoy Living-Freedom. In Chapter XII. 8., Arjuna is asked to see with his mind the Universe as the Form of the Personal God and to penetrate his Reason into the Self that dwells in it, so that, after the death of his physical body, he might without doubt enter into Him (*Mayyeva mana ādhatsva Mayi buddhim niveshaya / nivasishyasi Mayyeva ata urdhvam na sañshayah //*). If he is unable to do this, he is advised to practise Yoga, with the desire of reaching Him and not the Impersonal Brahma (*Abhyāsa yogena tato Mām ichchāptum Dhananjaya—B. G. XII. 9*). If he is unequal to that too, he is directed to perform actions for the purpose of dedicating them to Him (*Abhyāse'pyasama-rtho'si Matkarma paramo bhava*). This is called the '*Karmarupa Bhāgavata Dharma*' or the nine-fold duty of hearing (*Shravanam*), singing God's names and praises (*Kirtanam*), etc., to be performed by the Lovers of God. It is the principal thing recommended throughout the Gitâ. All this advice is repeated here briefly in the words '*Manmanābhava, Madbhakto Madyāji Mām namaskuru*' (bestow on Me your mind, your Love, your worship and your homage). Arjuna has to bestow his

1 *Cf.* Agâ ! Mâzâ tuñi ishta / sakhâ, bhakta utkrishta / mhanuni heñ punhâ spashtha / sarva guhyatama sângoñ pâhatoñ // *Yathârthadipikâ*.

2 *Cf.* Kiñ dridhamati tuñi atyanta / yuddha karisicha nischita / mhanuni tuzeñ jeñ parama hita / teñi sângatoñ // *Yathârthadipikâ*.

3 *Cf.* He upâya yoga siddhiche / je purviñ bolile sâche / techâ punhâñ svavâche / vishada boloñ pâhato shevatîñ // *Yathârthadipikâ*.

mind¹ on Him (*Manmanā bhava*²) by seeing the Universe to be God, as one sees the waves to be the ocean. If he cannot do this, he must, for the purpose of making his Reason steady, bestow his Love³ on Him (*Madbhakto*), i. e., on the ornament of the Universe as the gold of the Self he has already realized, without which no form of ornament can appear. By such constant remembrance⁴ that all is the Self or Vāsudeva, called *Saguna Bhakti*, when he becomes perfect⁵, his Love would be uncon-

1 *Cf.* Mi sarvātmā chitśvarupa / sarvāñ rupiñ arupa / aiseñ maneñ vishvarupa / pāheñ, Manmanā hoyā aisiñ // Manāchi jethavari dhāñiva / āni tyāsa kalpāyāchi jitaki hāñiva / titakā Micha, teñ avagheñ nāñiva / naga nāñiva mātra, sonefichi avagheñ // Aiseñ dekhileñ na dekhileñ / aikileñ na aikileñ / sarva Micha, aiseñ teñ tuja kaloñ āleñ / hoyiñ ātāñ Manmanā // Aisi anubhava jyā manā / sindhu tyā laharichā hi Mi kiñ Arjuna ! / tevhāñ manāsa manapana Majavina asenā / hoñ Manmanā ye riti // *Yathārtha-dipikā*.

Manmaya thā, Mārā rupa Vāsudevaja thai jā.—*Drivedi*.

2 *Cf.* Mayyeva mana ādhatsva Mayi buddhim niveshaya // B. G. XII. 8.

3 *Cf.* Mananashila 'heñ khareñ / pari mana thārenā' aiseñ bareñ / tari ātmapiyāchā Māzā ādareñ / ātmabhāveñicha hoñ bhakta // Kiñ chitkanakā vina / navhe ākāra alankirācheñ sphurana / tevhāñ heñ Bhagavadrupahi āheñ āpana / kiñ chaitanya teñ āpalā ātmācha kiñ // Kiñ jnāna tuja jāleñ / parantu paripākāteñ nāhīñ pāvaleñ / yā lāgīñ sādhana bolaneñ lāgaleñ / kiñ bhakti sārikheñ nase itara sādhana // *Yathārtha-dipikā*.

Chaitanyākade vritti phiravaneñ yā nāñiva Bhakti—*Shivardāma Śvāmī*.

Ātmajna ātmaratineñ bhajati Harilā / premeñ maniñ dravati sevuni Vishnulilā // Hoila ye riti jasi jasi sattva shuddhi / tattvificha sattva muratāñ agunātma siddhi // *Brahmastuti*.

Māncha yo'vyabhichārena bhakti yogenā sevate—B. G. XIV. 26.

4 *Cf.* Sarvadā sarvātmatechefi smarana / heñicha saguna bhajanācheñ lakshana—*Yathārtha-dipikā*.

5 *Cf.* Sarvātmā bhakticheñ dridhapana / heñicha jnāna paripākācheñ lakshana // *Yathārtha-dipikā*.

Brahma bhutah.....bhuteshu Madbhaktim labhate parām—B. G. XVIII. 54.

Kiñ charāchara sāmula / jo Paramātmā sakala / to svaātmācha kevala / jo priya sadā, kadhiñ vitenā // Aishā bhaktine yukta / to bhakta

ditioned¹, uninterrupted and unadulterated. For, the Love of all other kinds of Lovers is tainted with one or more of the defects of, 1st, Condition, i.e., it ends at some worldly object or, at the most, Knowledge or Freedom, 2nd, Interruption, when one does not succeed in gaining his wishes, and 3rd, Adulteration of his own Love in that of God. The mode of bestowing one's worship² on Him (*Madyâji*) is shown in the 46th verse of this Chapter, by the words '*svakarmanâ Tamâhyarchya*' (lit. by worshipping Him in his own duty), i.e., by performing one's own duty and offering it as sacrifice to Him. In bestowing his homage³ on Him (*Mâm namaskuru*), Arjuna has to act like a Jnâni, as he did when he was shown the Cosmic Form in Chapter XI (*Namah purastâdatha prishtataste namo'stute sarvata eva sarva / ananta viryâmitavikramastvam sarvam samâpnoshi tato'si sarvah* // i.e., prostrate in front of Thee, prostrate behind, prostrate on every side to Thee, O All ! Thou art of infinite power, of unmeasured glory ; Thou pervadest all and therefore Thou art all—XI. 40). In the Mahâbhârata too, we are asked to show reverence to Him Who is infinite in space, Who assumes thousands of forms, thousands of feet, eyes, heads, thighs and arms, and

mhanâvâ nitya yukta / yâ kâraneñ jnâni âni bhakta / vishishta hoto chaturvidhânta // Yathârthatdipikâ.

1 *Of.* Aisi bhakti trividha jayâ / 'bhakta uttama' mhanâveñ tayâ / yâ bhâveñ mhane Dhananjayâ / hoïñ Madbhakta // *Yathârthatdipikâ.*

2 *Of.* 'Madbhakta hoïñ' mhanoni / boloni yâ bhâveñ kâruni / mhane 'Madyâji hoïñ' yâ varuni / 'Madartha karameñ karâvîñ' mhanatase // Kif agnîñ homileñhi yajana / âni yajanachi bolâveñ pujana / evam jeñi jeñi kâñhi bhajana / teñi sarva yajana bolâveñ // Matbitârtha kif svadharma / jeñi karisti yuddhâdi karma / teñi Madarthachi kariñ, hâ Bhâgavata dharma / vârañvâra mâgeñ bolilâ // *Yathârthatdipikâ.*

3 *Of.* Âni Mâtfeñ namaskâra / sarvâtmabhâveñ vârañvâra / kariñ mhane kif vandana prakâra / Arjuneñ vishvarupiñ prârthileñ // *Yathârthatdipikâ.*

thousands of names, and Who becomes all the Individual Souls as well as Time Eternal¹ or the Impersonal Brahma and Time non²-Eternal, i. e., that which is reckoned by the rotation and the revolution of the planets such as millions of Yugas, etc. (*Namostvānantāya sahasra murtaye sahasra pādākshi shirorubāhave / sahasra nāmne purushāya shāshvate sahasra koti yugadhārine namah //*). In connection with the Bhāgavata Dharma taught to Janaka by the *Nava* (nine) Yogis, he is advised³ to make a bow to God remembering that He is the vacuum or space, air, fire, water, earth and all the luminous bodies, Individual Souls, directions, trees, rivers, seas, etc., called the Universe, which is His body, and also without forgetting that things unseen and unheard of and he himself are nothing but God (*Kham vāyum agnim salilam mahincha jyotiñshi sattvāni disho drumādin / saritsamudrāñshcha Hareh shariram yatkinchā bhutam pranamedananyah //*). Brahmadeva tells⁴ Shri Krishna in 'Brahma Stuti' that the disinterested performance of the duties of one's own caste, offered as sacrifice to the Personal God, begets His Love, which, in its turn, produces a strong liking for His praises. Both the sacrifice and the hearing of praises secure the rare gift of 'Supreme Love', viz., the conviction that the Self, who is naturally most dear to all, is no other than God, the very object of his worship,

1 Cf. Ahamevākshayah kālo—*B. G.* X. 33.

2 Cf. Kālah kalayatāmaham—*B. G.* X. 30.

3 Cf. Jnāni bhakta ye riti / sarvātma bhāveśi vanditi / aiseñcha Shrimad Bhāgavatī / bolileśi sarvatra vandana // *Yathārthatadipikā*.

4 Cf. Āvashyakeñi karuniyāñi vihiteñi svakarmeñi / nishkāma tiñi Tuja samarpuni Vishnudharmeñi / karmārpaneñchi Tuzi āvadi tyāñi janāñilā / Tuzyā kathā maga Hari ruchati tayāñilā // Karmārpaneñi Tava kathā shravaneñfichi tyāñilā / 'Tvadbhaktichā parama durlabha lābha zālā // Ātmaiyā āvadi Tuzi kalali Mukundā / zālechi siddha na karunihi yoga dhandā // *Brahmastuti*.

which enables him to attain perfection without resorting to Yoga. If Arjuna, therefore, follows the advice given in the first half of the verse, he is sure to go to Him alone (*Mâmevaishyasi¹ satyam*). Shri Krishna promises truly, for, Arjuna is sweet to Him (*te pratijâne priyo'si Me*). The same assurance is given in Chapter XII also, where it is said that, by performing the necessary actions for the purpose of dedicating them to God, he would attain perfection (*Madarthaṁapi karmâni kurvan siddhim avâpsyasi—B. G. XII. 10*). But, if in these duties of a Lover of God (*Bhâgavata² Dharma*), which touch Knowledge as well as Action, his faint heart fails, he is asked to take refuge in union with Him, renouncing all action as well as desire of the pleasure derived from the senses (*Athaitadapyashakto'si kartum Madyogamâshritah / sarva karmaphalatyâgam tatah kuru // B. G. XII. 11*). This alternative proposal is the second Bhâgavata Dharma recommended to one who wishes to perfect his Knowledge of the Self but who, at the same time, does not like to trouble himself with any action for the purpose. He has, therefore, to do nothing but dip his Reason into the ocean of the Self so as gradually to let it dissolve itself into the Self. This is what the Blessed Lord means when He advises Arjuna to let go all duties and

1 *Oj. Taiseñ sarvatra Mâteñ bhajatâñ / sarva Mi hotâñ jâtâñ / shesha jâvuni tattvatâñ / Michi hoñsi // Jñâneśvari.*

Sa gunân samatyaitân Brahmbhuyâya kalpate—*B. G. XIV. 26.*

2 *Oj. Parantu he Bhâgavata dharma / sparshale jnâna âni sparshale karma / jeñi bolilâ Jagaddhâma / 'Manmanâbhava Madbhakto Madyâji Mâm namaskuru ' // Dusarâ Bhâgavata dharma / to nase sparshalâ karma / sarvahi tâkaneñ âni Brahma / jeñi sarvarupa, âshraya tayâchâ tyâ dharmiñ // Gâra udakâchi udakiñ / budavitâñ haluhalu vigharecha kiñ / taisâ sarvâkâra sarvesha tyâ uttama shlokîñ / jo budi de to hoy a nanya tadbhakta // Yathârthatdipikâ.*

fly to Him, making Him his single refuge (*sarva dharmân parityajya Mâmekam sharânam vraja*). The germ¹ of this course, however, lies in giving up all desire of the pleasures of sense-objects or, at least, in resolving to do without any such pleasures, as stated in Chapter XII. 11 (*Phalatyâgam*). Arjuna would thereby make his Reason steady, for which he is so very anxious². He is, therefore, told that he should not grieve (*mâ shuchah*), as the Personal God, Whom he worships, would truly set him free from both Sanchita and Kriyamâna (*Aham tvâ sarvâ pâpebhyo³ mokshayishyâmi*), which include sin as well as merit, and enable him to enjoy Living-Freedom. For, even merit, like sin, fetters by producing births and deaths, although the former yields fruit in the shape of worldly pleasure and the latter in that of pain. Both are, after all, chains, one of which that shines is made of gold and the other of iron. Unless they are shattered, it is impossible to obtain Freedom. The words '*sarva pâpebhyo*' (Lit. from all sins) cannot, therefore, refer here to the sins caused by the neglect of one's duties enjoined by the Vedas, such as the

1 Cf. Evancha tâkuni sarva dharma / sodoni Vedokta svakarma / sharana jâveñ, tyâcheñ heñ varma / kiñ vishaya sukhechchhâ jari tâki // Te soditâñhi sutenâ / toditâñhi tutenâ / tathâpi sukha teñ nalage mhanuni manâ / tyâga yukta sâdhakeñ karâvâ // Vishayasukha tyâgi / houni maga sarvâ svadharmâsa tyâgi / maga sarvâtmâ bhâveñ yogi / dhyâna karitâñ bimbalâ dekhe to tyâga // *Yathârthadipikâ*.

2 Cf. Ye vishayîñ chintâtura / hotâ atyanta Pândukumâra / kiñ 'jnâna bolilâ hâ Sarveshvara / pari yâ svasvarupiñ sthiti kaisi maja bâne' // *Yathârthadipikâ*.

3 Cf. Tadadhigame uttarapurvâghayorashlesha vinâshau tadvyapade-shât // *Brahma-Sutra*,

Kiñ ekâ Mâteñ ye sharana / tâkuni sarva dharmâcharana / maga Mi tuzeñ sanchita kriyamâna / nâshina jnâna dridha bimbavuni // *Yathârtha-dipikâ*.

Pancha mahâyajnas¹, etc., especially when it is declared emphatically in Shri Bhâgavata that he, who surrenders himself to the Personal God with a firm belief that He is no other than the Self, is neither a servant nor a debtor of the Gods, sages, manes, &c. (Devarshi bhutâptanrinâm pitrinâm na kinkaro nâyam rinicha râjan / sarvâtmânâ yah sharanam sharanyam gato Mukundam parihritya kartam). In the next verse, Shri Krishna describes the nature² of the persons to whom Arjuna should not reveal this secret Knowledge, as it would do them no good.

इदं ते नातपस्काय नाभकाय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

“ Tell not this to one who lacks discrimination, and never to one who has no Love for Me; nor to one who desires not to listen and who does not wait on you, nor yet to one who calumniates Me.”

Arjuna is asked here to hide this Knowledge given in the Gitâ, which is the essence of all the Shastras (*idam³ te na vâchyam*), Ist, from him who has no power of deliberation (*nâtapaskâya⁴*), the power being the result of

1 Cf. Vedâdhyasayana hâ Brahmayajna ; svadhâkârâneñi pitarâñsa âhuti deneñi hâ Pitriyajna ; svâhâkârâneñi Devâñsa âhuti deneñi hâ Devayajna, bhutânâ bali arpana karaneñi hâ Bhutayajna, atithi bhojana hâ Manushyayajna, he Pancha Mahâyajna hota.—*Purushârthadipikâ*.

2 Cf. Naitattvayâ dâmbhikâya shâthâyacha / ashushrushorabhaktâya durvinitâya diyatâm // *Shri Bhâgavata*.

3 Cf. ‘Idam’ mahanje heñi Gitâkhyâ / sarva shâstrârtha rahasya dekha—*Chitseadînandalahari*.

4 Cf. Tapasa Brahma vijijnâsasva—*Bhriguvali*.

Evancha tapa shabdeñ vichâra / jyâ vichâreñi kale nirvikâra / jethen nase to prakâra / tethen Arjunâ ! heñi tuvâñ na sângâveñi // Kalpavrikshâ-chesi bija vimala / teñhi ukhara bhumivari peritâñi nishphala—*Yathârtha-dipikâ*.

Vichârâ vâñchuni / na pavije samâdhâna // *Tukârâma Mahârâja*.

the pious acts performed either in this life or in the past life, because even the seed of the Divine Kalpavriksha (Tree that fulfils all desires) is not able to bear fruit in that barren soil ; 2nd, from him who is without the Love of God (*nâbhaktiyâ¹*), the force of '*kaddachana*' (never) being that it is not at all to be revealed to him until he becomes a Lover, and not that his being at one time a non-worshipper of God (*abhakta*) makes him ineligible, for ever, to receive it ; 3rd, from him who does not lead a willing ear to his instructions and who does not serve him as Preceptor (*nachâshushrushave²*), as the word '*cha*' suggests both the meanings of '*shushrushave*' ; and 4th, from him who finds fault with God or speaks ill of Him (*na cha Mâm yo'bhyasuyati³*), in spite of His declarations that He does not produce the idea of agency, nor actions, nor yet the chain of action and fruit (*Na kartritvam na karmâni lokasya srijati prabhuh &c.—B. G. V. 14*), and that the birth and action of His Incarnations being Divine (*Janma karmacha Me divyam—B. G. IV. 9*), are not to be judged by the human standard (*Avajânanti Mâm mudhâ &c.—B. G. IX. 11*).

1 Cf. Evancha Bhagavadbhakti nâhiñ joñvari / kadâpi sângô naye toñchavari / tocha jari sadbhakta hoyâ tari / kâñ na sângâveñ heñ shâstra ? || *Yathârthatadipikâ*.

2 Cf. Shushrushâ sevâ mhanuni vâkhâni / âni shushrushâ shravanâchi icchhhâhi mhanati / parantu he donhi artha lâgati / agatya yetheñ // Dvividhabhi sushrushâ / ascla jyâlâ, tyâcha purushâ / Gitâ sângâvi yâ visheshâ / 'cha'kureñ Deva suchavi // Kiñ shravanâchâ ase âdara / to vaktayâchi sevâ kari sâdara / shravaniñ jyâlâ anâdara / to kâñ sâdara sevila vaktayâteñ ? || *Yathârthatadipikâ*.

3 Cf. To sukhaduhkha dâtâ kevala / parantu deto karmânurupa phala / aiseñ mhanatâñ mhanati khala / kiñ karmeñ tochi karavîto // *Yathârthatadipikâ*.

'Na cha Mâm yo'bhyasuyati' mhanije / Mi Bhagavanta Vâsudeva hâ manushya bolije / asarvajnâdi gunakarma mânije / nindâdi dvesha vistârije Mâzâchi // *Chitsadânandalahari*.

Similar instructions are also given to disciples in the Bible, where it is said " Give not that which is holy unto the dogs, neither cast ye your pearls before swine." — *Matt. VII. 6.* Shri Râmakrishna Paramahâfisa observes : " A good and experienced preceptor does not entrust to a worldly man valuable and exalting precepts, for he is sure to misinterpret and misuse them to suit his own mean designs." Arjuna now thought it advisable for him not to impart the secret Knowledge to anybody, as it was a difficult task to ascertain whether the hearer possessed the necessary qualifications. Shri Krishna, perceiving this, tells him, in the next two verses, the inestimable advantages of impressing the importance of the Supreme Love of God on the mind of His Lovers.

य इदं परमं गुह्यं मङ्गलकेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥
न च तस्मान्मनुष्येषु कश्चिन्मे 'वसुदेवः' ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

" He, who shall declare this supreme secret among My Lovers, extolling Love for Me, shall surely come to Me. No one is there amongst men who does dearer service to Me than he, and there shall never be another on earth dearer to Me than he."

The aspirant who, without being afraid of any criticism, declares boldly this supreme secret (*ya idam paramam guhyam¹ abhidhâsyati*), that all is Vâsudeva (*Vâsudevah sarvamiti*), which is not only the substance²

1 Cf. Avalambuni Bhagavadvâkyâteñi / na bhitâñ itara tilâ pândityâteñi / shreshtha sarvâñita bhakti, aiseñ Mâzyâ bhaktâñteñi / Gitâ sâṅge, to Mâteñchi pâve hâ artha // *Yathârthatadipikâ*.

2 Cf. Agâ ! heñ guhya parama / mathana karuni servahi nigama / kâdhileñ kiñ sarvahi Micha Purushottama / guhya uttamottama heñ aiseñ // *Yathârthatadipikâ*.

of the whole Gitâ but also that of all the Vedas, shall, without the slightest doubt, go to Him (*Mâmevaishyayasañshayah*). But, to secure this result, two conditions are necessary, *viz.*, 1st, that the Truth should be proclaimed in a particular manner, *viz.*, by extolling the Love of the Personal God (*bhaktim Mayi parâm kritvâ*) and 2nd, that the secret should be revealed to the Lovers of God alone (*Madbhakteshu*), because others, who have no Love for him, will not care to know it. In his commentary on the Shândilya Sutras, Svapneshvara too says that, in this 68th verse of Chapter XVIII, "we have that the result of the teaching of the Doctrine of Love is the attainment of the state of Brahma." If, however, '*Bhaktim Mayi parâm kritvâ*' is understood to mean 'with the highest Love for Me' or 'having shown the highest Love for Me', as suggested by some commentators, it is evident that, when the Love itself alone is able to draw the devotee close to God, he receives no fruit² of his preaching, which must be acknowledged to be the most important factor in the whole affair.

1 Cf. Parantu je riti karuni / heñ parama guhya vâkhânuni / Maja pâvela mhanoni / mhanato te riti Arjunâ âika // Kiñ sarvatra yâ Giteñta / bhaktiteñchi Mi Bhagavanta / shreshtha karuni atyanta / sarvâñ parisa boliloñ // Taishicha riti avalambuni / jo Mâzyâ thâifî bhaktiteñchi thora karuni / Mâzyâ atishayokti karuni / jo sângela // Avalambuni aisi riti / âni sângela Mâzyâ bhaktîñcha prati / bhakti thora aisi vyâkhyâ karila sumati / to nihsafishaya Mâteñchi pâvela// Sarvâñhuni bhakticheñ shreshthapanâ / mhanuni karitâñ nirupana / vinâ Bhagavadbhakta kavana / ishta mânila tyâ nirupanâteñ ? // *Yathârthatadipikâ*.

2 Cf. Kiñ parâ bhakti jyâneñ keli / tyâsa yâ vâñchunihi je prâpti bolili / techi tyâteñchi yâ nirupaneñhi jâli / vishesha kona to nirupanâchâ // Prâpti techi Gitârtha nirupaneñ / je sarvâtmâ bhaktichyâ dridhapaneñ / kiñ Gitârtha nirupaniñcha abhyâsâhi vineñ / honâra jnâniñ paripâka âni dridha nishthâ bhaktichi // Sarvâtmâ bhakticheñ dridhapana / teñcha jnâna paripâkâcheñ lakshana / yâcheñchi nânâva Kamalekshana / nija prâpti bolatase // *Yathârthatadipikâ*.

'Bhaktim Mayi parām kritvā' shows, therefore, the manner in which the secret is to be told, and is not an additional duty imposed upon the preacher. Here, if one were to say that the aspirant cannot go to God unless his Knowledge becomes perfect, it is to be understood that this sort of preaching alone will enable him to make his Reason steady, without the help of the other means suggested for the purpose in the Gitâ. For, nobody can impress upon the mind of others the Love of God unless he enjoys¹ it himself, and every such effort of his naturally increases² his own Love of the Supreme Being. Similarly, in Shri Bhâgavata, the same reward is guaranteed to those who preach freely the Love of God among His Lovers (*Ya etân Mama bhakteshu sampradadyât supushkalam / tasyâham Brahmaddhyasya dadâmyâtmânamâtmânâ*). We find in *Yasna L. 5.* also:—“O righteous Mazda Ahura, grant complete bliss to him, who propagates Thy religion, by extending to him powerful and public aid, that thereby (he) might betow on us happiness with all his might.” There is no one among men (*i.e.*, persons³ who know their duty or interest) who performs dearer service to God than such a preacher (*na cha tasmân manushyeshu kashchin Me priyakrittamah*), who does not steal the true meaning of the Gitâ in writing a commentary or in giving oral lectures, and there shall be no other more

1 *Cf.* Have we not opened thy breast?.....When thou shalt have finished thy prayer, labour in preaching the faith; and make thy supplication unto thy Lord.—*Al Koran, Chap. XCIV.*

2 *Cf.* Whoever striveth to promote the true religion, striveth for the advantage of his own soul; for God needeth not any of His creatures.—*Al Koran, Chap. XXIX.*

3 *Cf.* Je manusya mhanaje svahita tatpara—*Yathîrthadiyikâ.*

Jnâniyâñ karmathâñ tâpasâñ / iyâñ khunechiyâñ mânusañ / mâzi to eku aisâ / padhiyeñ Maja // Jnânesvari.

beloved by Me on earth than he (*bhavitâ na cha Me tasmâd anyah priyataro bhuvi*). The words ‘*manushyeshu*¹’ (among men) and ‘*bhuvi*’ (on earth) show that, as all seats or positions in the other worlds are to be earned here only, he secures the highest of all, *viz.*, the Anâdi Vaikuntha. Now, since the hearers of the Bhagavad-Gitâ must be God’s Lovers (*Madbhakteshu*) only, they too, being as dear² to Him as the Preachers themselves, reach the same goal. In the next two verses, Shri Krishna mentions the fruit gained by those who repeat or hear the Gitâ without understanding its meaning.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्जेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७० ॥
श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभाँलैकान् प्राप्नुयात्पुण्यकर्मणाम् ॥ ७१ ॥

“ And he, who shall study this Cosmic Dialogue of ours, will have worshipped Me by the sacrifice of Knowledge—thus I deem. And the man, also, who, full of Faith and without carping, merely hears it, will be freed from sin and obtain the holy worlds of the righteous. ”

This Dialogue between Shri Krishna and Arjuna (*imam³ sañvâdam âvayoh*) is said to be one which relates

1 Cf. ‘Manushyeshu âni ‘bhuvi’ / yâ doñi padiñi niseñ suchavi / kiñ yethenchi yâcha dehiñi sâdhya padavi ; / teñ he padavi ekâcha Gitârtha vaktyâteñ // Shreshthatva bhakticha vathârtha / pragata karuni, Gitârtha / bhaktâñsa sâñge, tyâchâ purushârtha / jo yâ doñ shlokiñ bolilâ // To anya lokîñ nase / Devâudi janmiñhi na gavase / kiñ to Vaikunthiñ Bhagavad-rupa vase / pâya mastakiñ thevuni devâñchyâ // *Yathârthadipikâ*.

2 Cf. Tyañta arthavaktâ aiy-nta / priya, bolatâñi shruti-chi bolilâ—*Yathârthadipikâ*.

3 Cf. Agâ ! hâ Mâzâ tuzâ sñivâda / jo dharmya, jyâñta saguna bhakti-châ advayânanda / sadharma jo Mi saguna Govinda / tocha advaya sarvahi mhanuni / Teñ Râja Vidyâ Râja Guhya prakarana / jethen kevala advaita

to the Personal God, Who Himself has become the Universe (*dharma*) and Who is the Impersonal Brahma plus Mâyâ or Suddha Sattva, and not to the Impersonal Brahma alone, which is *nirdharmam* (without qualities). It is for no other reason that this Gitâ is called the 'Bhagavad-Gitâ' (the Song of the Lord of the Universe), its author, 'Bhagavân' (Lord of the Universe), and the Knowledge of the Divine Power (*Yogamaishvaram*) imparted in it, '*dharma*' (Cosmic) or, more accurately, '*dharma*' (Cosmic Spirit). He, who repeats (*adhyeshyatecha yah*) this Divine Lay always with Love, is said to have worshipped the Personal God by the Sacrifice of Knowledge (*jñâna yajnena*² *tendham ishtah syâm*), as, thereby, he is sure to secure purification of Reason and acquire Knowledge of the Self, in due course, to be able to perform the Sacrifice. The daily reading of the Gitâ is a seed which will, in time (*bahundâm janmanâm ante*, i.e., at the close of many births—*B. G. VII. 19*), produce the fruit of Knowledge. Such is the determination or conviction of Shri Krishna's

bodhâcheñ vivarana / teñhi dharmya mhanuni navamiñ Mi Nârâyana /
bolatî jâloñ // Sâgara taranga dharmâsahita / hema alankâra dharmânvitâ /
kirana jalâbhâsa dharmayuta / jagâdâkâra dharmayukta chaitanya taiseñ //
Yathârthatdipikâ.

1 Cf. Jñâna aiseñ anubhavâveñ / teñ 'dharmya' mhanuni bolâveñ /
nasoni jada jaga dekhâveñ / teñ atarkya yuktî châturya Ishvarâcheñ //
Yathârthatdipikâ.

2 Cf. Shreyân dravyamayâd yajnât jñâna yajnah Parantapa—*B. G. IV. 33.*

Agâ ! pâni mhanuni pâjileñ / tathâpi teñ amrita pâni na jâleñ / pitâñ
pitâñ teñ godachi lîgaleñ / amrita na kalonihi pâjîtâñ // Taisâ nakalonihi
Gitârtha / mhane pâtha vâchi dharuni bhâvârtha / tari Mi toñ aiseñ mânitoñ
yathârtha / kiñ jñâna yajneñ tyâneñ Maja yajileñ // *Yathârthatdipikâ.*

Teneñ jñânanaliñ pradiptiñ / mula avidyechiyâ âhuti / tokhavilâ hoye
sumati / paramâtmâ Miñ // *Jñânesvari.*

purest mind (*iti Mel matih*). Nay, even the man who, without understanding the meaning of the verses of the Gitâ, simply hears it with Faith and does not find fault with God (*shradhdhâvân² anasuyashcha shrinuyâdapi yo narah*), released from sin (*muktah*), shall enter the radiant worlds reserved for men who perform pious acts, such as *Ashvamedha* and other sacrifices (*shubhân lokân prâpnuyât punya³ karmanâm*). In the next verse, Shri Krishna puts a question to Arjuna with a view to ascertain whether the whole advice given by Him has produced the desired effect.

कच्छिदेतच्छुतं पार्थं त्वयैकाग्रेण चेतसा ।

कच्छिदद्वानसंमोहः प्रनष्टस्ते धनंजय ॥ ७२ ॥

“Has this been heard by you, O Pârtha (Son of Prithâ)!, with mind intent? Have your Ignorance and the Delusion caused by it been destroyed, O Dhananjaya (Wealth-winner)?”

The Blessed Lord, first of all, asks Arjuna whether he has heard all that came out of His lips (*kachchidetachchhrutam*). But as, sometimes, when our mind is engaged elsewhere, it happens that the words which fall into our ears do not make any impression on it, He enquires whether he has heard the discourses with single-pointed mind (*ekâgrena chetasâ*). Lastly, He wishes to

1 Cf. Mati mhanaje sattvavritti buddhi / jyâ vrittineñ nischayâchî siddhi / aisi tattvasankhyâ shâstriñ prasiddhi / evancha mati shabdeñ nischaya âpalâ suchavi // *Yathârthatadipikâ*.

2 Cf. Añi sarva mârgiñ nindâ / sâñduni âsthâ shuddhâ / Gitâ-shravanîñ shraddhâ / ubhâri jo // Teyâchâñ shravana samputiñ / Gitechiñ akshareñ paithiñ / hoñti nâ tavañ uthâuthi palechi pâpa // Jo iyeñ Gitechiñ akshareñ / jetuliñ karnadvâreñ / ghe totuliñ hoñti pure / ashvamedha kiñ // Mhanauni shravaneñ pâpeñ jáñti / âni dharmu dhari unnati / teneñ svarga râjya sampati / lâhechi ,sheshiñ // *Jnânesvari*.

3 Cf. Jyâ shubha lokâñteñ sumati / aganya punya karanârachi jâti / tyâ shubha lokâñcha prati / jâto jo ugihi Gitâ âyake // *Yathârthatadipikâ*.

know whether the two kinds of Knowledges—Vyatireka and Anvaya,—imparted by Him have destroyed his ignorance of the true nature of the Self and the false belief that the Self is this frail body, as well as the delusion caused by them, viz., that the world is a reality (*kachchidajnâna¹ sammohah pranashtaste*). By calling Arjuna by the name of *Dhananjaya²*, He shows that He knows that he has already won all the wealth of Knowledge, but He wants to hear the fact from the lips of the disciple himself for the satisfaction of the world. Arjuna gives a suitable reply in the next verse.

अर्जुन उवाच ।
नष्टो मोहःऽस्मृतिर्लब्धा त्वत्रसादान्मयाऽच्युत ।
स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥ ७३ ॥

“ Destroyed is my delusion and I recollect myself by Thy Grace, O Achyuta (Undegraded One)! I stand freed from doubts. I will do as Thou dost bid.”

When Arjuna heard the question of the Blessed Lord, his eyes flooded with tears³ and his throat became choked. He, however, controlled his feeling and attempted to speak, but, in his joy, he answered the query about the Anvaya Knowledge first, by saying that his delusion had been destroyed (*nashto mohah*),

1 Cf. Agâ! tuzeñ âtmavishayiñ ajnâna / jyâstava atyanta gahana / jo moha nânâtva bhâna / to nâshalâ kiñ na nâshalâ? // Kiñ âdhiñ âtma raijjucheñ ajnâna / maga nânâ jadatva sarpa bhâna / aiseñ dvividha ajnâna nâshi jnâna / teñ yâ Giteñta upadeshileñ // *Yathârtha-dipikâ*.

2 Cf. Kiñ dhana jiñke to Dhananjaya / tarî tuja prâpta jâleñ akshaya / tathâpi tuzyâ mukheñ kalâveñ nischaya / sarvâñsa mhanuni pusataseñ hâ bhâva // *Yathârtha-dipikâ*.

3 Cf. Aiseñ Devâcheñ vachana / parisatâñ premeñ bharale lochana / kantha dâtalâ, tathâpi Arjuna / sâmbhâluna bolato hâ shloka // *Yathârtha-dipikâ*.

Netrayugulicheni oteñ / ânandâmrîtâcheñ bhariteñ / osandata teñ mâghauteñ / kâdhâuniyâñ // *Jnâneshtari*,

and then that about the Vyati-reka Knowledge, in the words 'smritir¹ labdhā' (lit. remembrance has come), i.e., that he had realized the Self, although the questions were put by Shri Krishna in the natural² order, which is necessarily the reverse of that followed by Arjuna in his replies. For, nobody would be able to see the thread in a piece of cloth unless he knows what a thread is. With a deep sense of gratitude, however, Arjuna acknowledges the fact that he secured this Supreme Bliss through the Master's Grace (*Tvat prasādāt*) and says that he stands freed from all doubts (*sthitosmi gata-sandehah³*). He is now quite prepared to fight according to Shri Krishna's word (*karishye vachanam Tava⁴*), because he knows from Verses 58-61 of this Chapter that Prārabdha must be exhausted by enjoyment only. In the next five verses, the last of this Chapter, Sanjaya gives Dhritarāshtra his own views about the Dialogue as well as about the result of the war, which he anticipates.

संजय उचाच ।

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
 संवादमिममश्रौषमङ्गुतं रोमहर्षणम् ॥ ७४ ॥
 व्यासप्रसादाच्छ्रुतवानेतद्गृह्णमहं परम् ।
 योगं योगेश्वरात्कृष्णान्तसाक्षात्कथयतः स्वयम् ॥ ७५ ॥

1 Cf. Abam Brahma e smriti prāpta thai chhe.—*Drivedi*.

2 Cf. Ādhū āpana kavana / he kalāvi khuna / maga jada tarangāsa chitsindhupana / tyā chitsindhuyogeñ kulata-e // Avalambuni hā krama / upadesha krameñ puse Purushottama / Arjuna ādhī mhane gelā moha bhrama / nānā jadatva bhedāchā // *Yathārthadipikā*.

3 Cf. Sarva sandeha nivitti houui rāhilvā jānije—*Chitsadānanda-lahari*.

4 Cf. Ātāñ kāya karanāra? tari Tuzvā bolā / mastakiñ dharuni vartena // Kifī prārabdha karmāchā kshaya / bhogefichi karuni aisā nirnaya / jo Tuñ bolilāsi to nischya / dharilā Shri Krishnā ! // Devā ! bolilāsi goshti aisi / kifī heiñ ahankāreñ na mānisi / tari tuñ Arjunā ! vāyāñ jāsi / kifī svabhāva janita karmeñ tuñ nibaddha // *Yathārthadipikā*.

राजन्संसृत्य संसृत्य संवादमिममङ्गुतम् ।
 केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥
 तच्च संसृत्य संसृत्य रूपमत्यङ्गुतं हरेः ।
 विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥ ७७ ॥
 यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
 तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥
 इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
 मोक्षसन्न्यासयोगो नामाश्रादशोऽध्यायः ॥ १८ ॥

“Thus did I hear this Dialogue between Vâsudeva (the God Who dwells in the Universe) and the high-souled Pârtha (Son of Prithâ), a Dialogue, most wonderful, that caused my hair to stand on end. By the favour of Vyâsa I heard this supreme secret, (this) Yoga, from the very lips of Krishna Himself, the Lord of Yoga. O king !, remembering and (again) remembering this wonderful and holy Dialogue between Keshava (*ka-isha-va*, i. e., friend of both Brahmâ and Shiva) and Arjuna, I rejoice again and again. And remembering and (again) remembering that most wonderful Form of Hari (Who averts the evils of His worshippers) also, great is my amazement, O king !, and I rejoice again and again. Wherever is Krishna, the Lord of Yoga, wherever is Pârtha (Son of Prithâ), the archer, there, in my opinion, are fortune, victory, prosperity and eternal justice. Thus ends the Eighteenth Chapter, entitled ‘The Yoga of Liberation by Renunciation’, in the dialogue between Shri Krishna and Arjuna on the Yoga Philosophy of the Knowledge of the Eternal in the glorious Upanishads of the Bhagavad-Gitâ.”

Sanjaya, who was given by his Preceptor, Shri Vyâsa, the power of knowing what happened in both the armies on the battle-field, is overjoyed to hear this Dialogue, because he learnt thereby two things which were entirely new to him. For, although he had acquired from his revered Preceptor complete Knowledge of the Impersonal Brahma (*Nirguna Jnâna*) by both the Vyatireka and Anvaya methods, yet, he was ignorant¹ of the Knowledge of the Personal God (*Saguna Jnâna*) called the Royal Science, the Royal Secret (*Raja Vidyâ Raja Guhyam*), imparted to Arjuna in Chapter IX. 5 in the words '*Pashya Me yogamaishvaram*' (behold my Divine Power), and had not seen before the Cosmic Form (*Vishvarupa*) shown to Arjuna by Shri Krishna by giving him His Own Divine Eye (*Divyam dadâmi te chakshuh pashya Me yogamaishvaram—B. G. XI. 8*). He, therefore, acknowledges to have enjoyed these two blissful experiences by saying that the Dialogue, which he thus heard (*ityaham sañvâdamimam ashrausham*) between Shri Krishna, Whom he calls *Vâsudeva* or the God Who dwells in the Universe, and Arjuna, whom he calls '*Mahâtmâ*²' or one whose Reason is so vast that it too realizes the Self to be the whole Universe (*Vâsudevasya Pârthasya cha mahâtmanah*), is wondrous (*adbhutam*³) and

1 Cf. Evancha Sanjaya jnâni, tyâlâ / guhya upadesha hâ vâtalâ / kiñ yoga aishvara navhatâ âlikilâ / yâhuni purviñ Gurumukheñ // Heñ guhya anubhaveñ kalaleñ / vishvarupa dolâñ dekhileñ / heñ adbhatadvaya rekholeñ / hridayiñ Sanjayâchyâ // *Yathârthatdipikâ*.

2 Cf. Yâ bhâveñ karuni / mbane, mahâtmâ mhanoni / âtma shabdeñ buddhi suchavuni / anubhaveñ Vâsudeva tohi mhanatase // *Yathârthatdipikâ*.

Taisâ Shri Krishnu Pârthu aiseñ / heñ aṅgâchi pâsiñ dise / maga sañvâdiñ ji nase / kahiñchi bhedu // *Jnânesvari*.

3 Cf. Sañvâda mahâ adbûta / kiñ sagunarupiñ advaita / mithyâ bhâsarupeñ hi dvaita / nure jetheñ // *Yathârthatdipikâ*.

soul-thrilling (*roma harshanam*¹) or such as causes his hair to stand on end. He sees no difference whatever between the Master and the disciple. This supreme secret (*etad guhyam² param*), known as the Divine Power (*yogam*, i.e., *yogamaishvaram*), he says he heard through the favour³ of Vyāsa (*aham Vyāsa prasādāchchhrutavān*) from Shri Krishna, the Lord of the Divine Power, Who proclaimed it in person (*Yogeshvarāt Krishnāt sākshāt kathayatah⁴ svayam*). This Knowledge⁵, he did not receive from his Preceptor, because, although it cannot be acquired without Self-realization, it is not every Jnāni that gets it. It is the rare privilege of only those Jnānis who continue the Worship of the Personal God even after Self-realization (*Māncha yo'vyabhichārena Bhakti yogena sevate—B. G. XIV. 26*). He, therefore, tells the king Dhritarāshtra that, when he remembers over and over again the wonderful talk of Shri Krishna and

1 Cf. Mhanije Brahmānanda dohiñ / nimagnatā pāvalā pāhiñ / romānchita svedādikeñ dehiñ / kshana ekā samayiñ sāvadhāna || *Chitsadānandalahari*.

2 Cf. Mi shishya Vyāsāchā / didhalā jyāneñ Brahma sīkshātkāra sāchā / tathāpi Yogaishvara Jagannāvīsāchā / heñ jaga aisefichi mhanuni mi neneñ || Majahi māzā Gurunātha / Vyāsa karitā jālā sanātha / pari sagunayoga aishvara hā Jagannātha / bolatiñ samajalā maja rāyā ! // *Yathārthadipikā*.

3 Cf. The boon granted by Vyāsa was:—‘Sanjaya shall know all things, whatever is open as well as whatever is secret, whatever takes place during the day as well as whatever takes place at night, he shall know even that which is only thought of in the mind.....’ *The Hindu Philosophy of Conduct by M. Rangāchārya*.

4 Cf. Sākshāt Bhagavanteñ bolileñ / teñchi myāñi svayefi āyakileñ / heñ kāñhiñ parampareñ karuni nāhiñ aleñ / bhāgya thorāvaleñ ānanda maniñ || *Chitsadānandalahari*.

5 Cf. Aisā hā yoga aishvara anubhava / je Brahmānubhavi tyāñsahi abhinava / parantu jayā jnāniyāsa bhakticheñ vaibhava / tyālācha anubhava hā ghade // Vyāsa shishya anubhavi / tyāñsahi he goshti vātali navi / mhanoni bolatiñ suchavi / kiñ heñ guhya adbhuta ākileñ // *Yathārthadipikā*.

Arjuna (*râjan sañsmritya sañsmritya sañvâdamimam adbhitam Keshavârjunayoh*), he rejoices again and yet again (*hrishyâmicha muhurmuhuh¹*). He calls it '*punyam*' (holy), because whoever listens to it with understanding, soon becomes fit to acquire practical Knowledge of the Self—nay even one, who listens without understanding, earns extraordinary merit. As for the Soul, who actually realizes it, he destroys both merit and sin and enjoys Eternal Bliss. Sanjaya now makes a special reference to the Vision of the Cosmic Form (*Vishvarupa darshanam*) by saying that, when he remembers over and over again the excessively wondrous Form of Hari or the God Who dispels evils (*tachcha sañsmritya sañsmritya rupam atyadbhitam Hareh³*), there is no tongue to reach his marvel (*vismayo me mahân⁴*) and the Bliss he enjoys again and again (*hrishyâmi cha punahpunah*). Sanjaya did not like⁵ the taunting remark made by Dhritarâshtra

1 *Of Smaroñ smaroñ âscharya vâtata / 'muburmuhuh' mhanije vârañvâra hota / 'hrishyâmi cha' harsha pâvaloñ nischita / româncchita pratikshaniñ // Chitsadânandalahari.*

2 *Cf. Aisâ hâ sañvâda punya / punya yâchyâ shravaneñ aganya / na karitâñ tapa na sevitâñ aranya / punya aganya sâdhâranâsahi // Jyâñsa Gitârtha anubhava ghade / tyâncheñ punya âni pâpahi ude / anubhavâ vâñchuni artha thâñi pade / tari aganya sâdhana anubhavâcheñ // Yathârthadipikâ.*

‘Punya’ mhanaje shravane karuna / hâ pâpahara ‘Keshavârjunayoh’ jâna—*Chitsadânandalahari*.

3 *Cf. Divya drishti Arjuna lâhe / divya chakshu karuni vishva pâhe / to tyâhuni purviñ maja âhe / vara mâziyâ Guruchâ // Kiñ senâ dvayâñita jeñi vâheñ / teñi avagheñ maja disâveñ / te jadabhrânti haruni Deveñ / jaiseñ Arjunâsa taiseñicha maja dâvileñ // Yathârthadipikâ.*

4 *Cf. ‘Tachcha’ mhanije teñi vishvarupa jâna / he Râjan ! ‘mama mahân’ vismaya sângena / maja mahâ vismaya hota purna / ataeva sampurna harshateñ pâvaoñ // Chitsadânandalahari.*

5 *Cf. ‘Dharmakshetre Kurukshetre’ yâ shlokiñ / vyangoktine bolilâ kiñ / putra mâze asatâñ yâ lokiñ / râjya na lâdhati Pândava // Te goshti Sanjayâchyâ maniñ / khupata rutali hoti, mhanoni / uttara tyâ goshticheñ*

at the very beginning of the Gitâ, to the effect that the Pândavas were not the real sons of Pandu (*Pândavâshcha*), and that the Kauravas, being his own legitimate sons (*mâmakâ eva*), alone deserved to get success on the holy plain (*dharma kshetre*). He, therefore, in the last verse of the Gitâ, tells the blind king that he deems (*matirmama*) that wherever is Shri Krishna, the Lord of Divine Power, wherever is Prithâ's son, the archer (*yatra Yogeshvarah Krishno yatra Pârtho dhanurdharah*), there are¹ fortune (*tatra shri*), victory (*vijaya*), prosperity or development of power, etc. (*bhuti*²) and eternal justice (*dhruvâ nitih*). Here, Sanjaya also suggests³ that the Preceptor who explains the true meaning of the Gitâ is himself Shri Krishna, and the Disciple who hears the explanation with Faith and Love is himself Pârtha.

Thus ends the Eighteenth⁴ Chapter, which is, as it were, the top stone of this edifice of the Gitâ. It gives a bird's eye view of all the three parts of the whole

âthavuni / 'jikade Krishna tikade sarva' aiseñi mhanatase yâ shlokiñ //
Yathârthatadipikâ.

1 Cf. Shri etale râjyalakshmi, vijaya etale shatruno parâbhava, bhuti etale uttarottara râjya lakshmini abhividdhi ane niti etale nyâya.—*Deivedi.*

Evancha jetheñ Gitâ / Shri Krishna Arjuna tetheñchi tattvatâ / tetheñ shri, vijaya, bhuti, niti yâ amritâ / je seviti techi dhanya //*Yathârthatadipikâ.*

2 Cf. Jethen svayeñ Shripati / tetheñchi nânâ vibhavarupeñ vibhuti—*Yathârthatadipikâ.*

3 Cf. Tochi Pârtha jo kari Gitârthâchefi shravana / âni vaktâ tochi Yogeshvara Shri Krishna / aiseñi yâ shlokiñ nipuna / Sanjaya suchavi //*Yathârthatadipikâ.*

4 Cf. Lokîñ tarhiñ âthi aiseñi / jeñi durauni kalashu dise / bhetichi hâtavase / devatechiye // Taiseñchi etha âbe / jeñi ekeñchi en-ñ adhyâyeñi / âghavâchi drishtu hoe / Gitâgamu hâ // Atharâvâ adhyâyo hâ nohc / he ekâdhyâyî Gitâchi âhc / jaiñi vâñsaruñchi gâye duhe / taiñi vela kâisi //*Jnâneswari.*

Atharâvâ adhyâya hâ sarva Gitâ shâstrâchâ upasañhâra hoyâ—*Gitârahasya.*

Song. Shri Jnâleshvara Mahârâja justly calls it a complete Gitâ of one chapter. It is indeed a source of very great joy¹ to the reader. It begins with the question of Arjuna prompted by a desire to know the essence of Renunciation (*Samnyâsasya Mahâbâho tattvam ichchhâmi veditum—B. G. XVIII. 1*), i.e., with the enquiry about the qualifications necessary to make one eligible to hear the Gitâ, and it ends with his reply signifying his readiness to do the Master's bidding (*Karishye vachanam Tava—B. G. XVIII. 73.*) i.e., with the expression of the complete coincidence of the Will of the Disciple with that of the Master, called Perfect Resignation by Archbishop Butler in the following passage:—

“Resignation to the Will of God is the whole of piety; it includes in it all that is good, and is a source of the most settled quiet and composure of mind..... Nature teaches and inclines us to take up with our lot; the consideration that the course of things is unalterable hath a tendency to quiet the mind under it, to beget a submission of temper to it; but when we can add that this unalterable course is appointed and continued by Infinite Wisdom and Goodness, how absolute should be our submission, how entire our trust and dependence?..... Our resignation to the Will of God may be said to be perfect, when our Will is lost and resolved up into His; when we rest in His Will as our end, as being itself most just and right and good.”—*Joseph Butler, Sermon XIV.*

One who is devoid of such resignation² must always feel himself miserable. Thus, in Chapter I of this Gitâ, Shri Krishna prepares the ground for instruction by

1 Cf. *Adhyâya ashtâdasha saukhyadhâmâ—Samashloki.*

2 Cf. *Hoila prârabdheñi jeñi honâra / karila teñicha Ishvara jeñi asela karanâra / yâ nischayeñ samâdhânâchâ prakâra / to nasatâñi bhayachi avagheñi // Yathârthadipikâ.*

instilling into the mind of Arjuna a strong feeling of compassion, while pointing out to him the relatives, teachers and friends gathered together (*Pashyaitān samavetān Kuruniti*—B. G. I. 25), which was otherwise an unnecessary step. This seed, as may be judged from Arjuna's sinking down, sick at heart, on his chariot seat, and casting away his bow and arrow (*Rathopastha upāvishat visrijya sasharam chāpam shoka sañvigna mānasah*—B. G. I. 47), with his eyes full of tears and turbid (*Ashrupurnākulekshanam*—B. G. II. 1) and with a firm resolution not to fight under any circumstances (*Yadi mām apratikāram ashastram &c.*—B. G. I. 46), developed itself, in the course of the talk which passed between the two friends, into the sprout of Dispassion and Renunciation which was essential to qualify him to hear the Gitā (*Sannyasya shravanam kuryāt*—*Shruti*). The disgust of sense-objects enabled him to understand that Shri Krishna was not a mere friend but a Master too, Whose advice could alone give relief to his troubled mind. For, we are told¹ by the Poet Moropanta that, to the Souls worried by the miseries of life, the company of Saints is a balm which surpasses exceedingly the very nectar of the Gods, and that the pleasure it gives makes one forget even the joy of Freedom. Arjuna, therefore, as a true Disciple, surrenders himself absolutely for advice to the Blessed Lord (*Shishyaste'ham shādhi mām Tvām prapannam*—B. G. II. 7), Who teaches him the theories of the Sāṅkhya and Yoga Philosophies²

1 Cf. Sādhū samāgama nivavi bhavadava taptānū taseñ na āmrīta sara / sukha sādhū sangaticeñ moksha sukhāchāhī pāditeñ visara //

2 Cf. Sāṅkhyeñ ātmā anātmatā nivaduni yogeñchi svātmaikyatā / pāhe hā na mare na mārita ase ātmā aseñ tattvatā // Adhyāyiñ vadālā Paresha dusaryā.....—*Samashloki*.

Sāṅkhyeñ ātmatva nirdhāra / yogeñ vrittishunya sākshātkāra / sākāra titukeñ nirākāra / vedānta guhya // *Nigamasāra*.

(*Eshā te'bhihitā sāṅkhye buddhiyoge tvimām shrinu—B. G. II. 39*), the former of which enables one to discriminate between the Self and the non-Self, and the latter to perfect the Knowledge of one's unity with the Self. The object of this instruction is to convince the pupil that the Self is indestructible and actionless, in order that he may fight the battle of life with a free heart. The same point is impressed upon his mind again in Chapter XVIII. 17, where it is said that he who realizes himself to be actionless and whose Reason is unmarred by the stain of desire, even though he slaughter all the people, he slays not and cannot be bound (*Yasya nāhankrito bhāvo buddhīryasya na lipyate | hatvāpi sa imānllokān na hanti na nibadhyate*). But why¹ should Shri Krishna force a being, who is actionless, to do any action at all ? The reply given in Chapter III. 5 is that no one can, even for an instant, remain, or rather seem to remain, actionless, for, helplessly is every one driven to action by the qualities born of Nature (*Na hi kashchit kshanamapi jātu tishthatyakarmakrit | kāryate hyavashah karma sarvah prakritijairgunaiḥ //*) and that in Chapter XVIII. 11 is that embodied beings cannot completely relinquish action (*Na hi dehabhritā shakyam tyaktum karmānyasheshataḥ*). Have we, then, to put up quietly with the consequences

1 The fact is that so long as Arjuna, whose Reason had not yet become steady, felt himself, owing to previous tendencies, even after Self-realization, to be the doer of actions and tried to avoid war, he was advised to fight ('*Yuddhyasva*'—*B. G. XI. 34* and '*Yadahankāramāśritya na yotsya iti manyase mithyaisha*'—*B. G. XVIII. 59*), but as soon as the hearing of the theory of Prārabdha (*Svabhāvajena Kaunteya.....prāpsyasi shāshvatam //* *B. G. XVIII. 60–62*), which accounted for the actions that actually seemed to take place, fully convinced him of the truth that he was actionless and that the actions which seemed to take place were not in his control, he was asked to do as he pleased (*Yathechchhasi tathā kuru—B. G. XVIII. 63*).

of actions which, whether good or bad, and whether done with or without desire, are said to fetter ('Karmabandhanah'—B. G. III. 9 and 'Doshavat'—B. G. XVIII. 3)? No, there is a remedy¹ to avoid the evil effects (*Karmanā pitrilokah—Shruti*) of good actions, i.e., the necessary and natural duties done without desire, which is to offer them as sacrifice to the Personal God, i.e., to worship Him alone disinterestedly with a firm belief that one is not the doer of actions (*Nāham kartā.....etad Brahmarpanam proktam*). "Sacrifice", therefore, says Mrs. Besant, "is a central teaching of all great religions." But actions to which fruit is attached, and necessarily prohibited actions, are to be abandoned altogether, because they are not accepted by God and their fruit cannot be prevented ('Yajnārthat karmano'nyatra loko'yam karamabandhanah / tadartham karma Kaunteya muktasangah samāchara // ' B. G. III. 9 and 'Yatah pravrittir bhutānām yena sarvamidam tatam / svakarmanā tamabhyarchya siddhim vindati mānavah // ' B. G. XVIII. 46). The result of this is Purification of Reason which secures Knowledge², both Vyatireka and

1 Cf. Bhogeñi prārabdhāchā kshaya / aisā sakala shāstrāñchā nirnaya / yākāraneñ Rukminipriya ! karma samarpana mhane karāveñ āpanāteñ // Yathārthatadipikā.

Sukrita vaidika laukika Pāndavā, Maja samarpuni tuñi kari tāndavā / karisi homisi bhakshisi desire, Majamadhyeñ samarpita teñi shire // *Bhagavadādasya*.

2 Cf. The Ātman dwelling in all beings, does not make himself manifest to the eyes or the senses: they alone see Him whose minds have become purified and refined. Beyond all sound or form, beyond taste and beyond touch, infinite, without beginning and without end, yea, beyond even nature itself, is He, the Absolute, unchangeable: and he who realizes Him, frees himself from the jaws of death. But Oh, how difficult this is. It is like walking, say the books, on the edge of a razor. Long and perilous may be the way. Yet do not despair! "Awake! Arise! Struggle on, and stop not till the goal is reached!" You have now seen that the one central

Anvaya, through the Grace of the Preceptor (*Tadviddhi pranipātena pariprashnena sevayāt / upadekshyanti te jñānam jñāninastattvadarshinah // Yajjnātvā na punarmoham evam yāsyasi Pāndava / yena bhutānyasheshena drakshyasyātmanyatho Mayi //* B. G. IV. 34 & 35 and '*Asaktabuddhihsarvatra jitātmā vigatasprihah naishkarmya siddhim paramām sannyāsenā adhigachchhati //*' B. G. XVIII. 49), and enables the aspirant to enjoy Living-Freedom by destroying his Kriyamāna and Sanchita ('*Api chedasi pāpebhyaḥ sarvebhyaḥ pāpakrittamah/ sarvam jñānaplavenaiva vrijiṇam santarishyasi //* *Yathāidhāñsi samiddhognir bhasmasāt kurute'juna / jñānāgnih sarvakarmāni bhasmasāt kurute tathā //*'—B. G. IV. 36 & 37 and '*Brahmabhuyāya kalpate*'—B. G. XVIII. 53). It is, however, to be distinctly understood that the Personal God alone (*Yamevaisha vrinute—Shruti*), when pleased with such worship of Him, brings us in contact with a qualified Preceptor who is very rare¹, and who imparts such full practical Knowledge, only when he considers us to be fit to receive it, and not simply at our request. Arjuna is, therefore, asked to take his stand on Karma Yoga (*Yogamātishtottishtha Bhārata—B.G.IV. 42*), which is itself both complete *Sannyāsa* or Renunciation (*Sannyāsastu mahābāho duhkamāptumayogataḥ / yogayukto munirbrahma nachirenādhigachchhati //* B. G. V. 6 and '*Sannyāsenā adhigachchhati*'—B. G. XVIII. 49) and complete *Tyāga* or Abstention ('*Kāryamityeva yatkarma niyatam kriyate'rjuna / sangam tyaktvā phalam*

idea of the Upanishads is the necessity for the realization of the Self or Absolute Being.—*Svāmi Vivekānanda*.

1 Cf. "Shishya Guru bahu melaviti pari durlabha to jagi shishya kari / Brahmachi houni'shishya ure tari te khuna shishyapanāchi khari // Duhkha asatya anātma nishedhuni satya sukhātmapaneñ uravi / duhkha asatya anātma mrigāmbuhi to kari satya sukhātma ravi // " and " Bhida na mānuni detila sattva gunā sarise"—*Vāmana Pandita*.

'Tyāgenaike amritattvamānashuh'—*Shruti*). In verses 10 to 27 of Chapter VI, as well as in verses 51 to 53 of Chapter XVIII, we find the means given for making the Reason steady, which are known by the general term ‘The Practice of Yoga’. This is the First Part of the Gitâ, called *Theology*. The Second Part, which treats of *Cosmology*, teaches us that the Universe is the Self¹ or God (*'Vâsudevah sarvamiti'*—*B. G. VII. 19* and *'Bhuteshu Madbhaktim labhate parâm'*—*B. G. XVIII. 54*). Arjuna is, however, given, first, the practical Knowledge of the Impersonal Brahma by both the Vyatireka and Anvaya methods in Chapter VIII. 3 (*Aksharam Brahma paramam*) and, then, that of the Divine Power of the Personal God in Chapter IX. 5 (*Pashya Me yogamaishvaram*²). But this has to become perfect by constant practice³, if the aspirant wishes to secure Freedom. Shri Krishna, therefore, after describing in Chapter X, for the information of Arjuna, His Vibhutis, which he desired to know as they served to make his Reason steady in the Self (*Etâm vibhutim yogancha Mamayo vetti tattvatah / so'vikampena yogena yujyate nâtra sañshayah //*—*B. G. X. 7*), and favouring him, at his special request,

1 *OJ. Kiñ charîchara samula / jo paramâtmâ sakala / to sva âtmâcha kevala / jo priya sadâ kadhibî vitenâ // Yathârthatdipikâ.*

2 This is the first of the six attributes (*Shadguna*) of the Personal God, called *Aishvarya* or Power. The remaining five are:—*Dharma* or Law (*Ye yathâ Mâm prapadyante etc.*—*IV. 11*), *Yasha* or Glory (*Sthâne Hrishikesha Tava prakirtiyâ etc.*—*XI. 30*), *Shri* or Fortune (*Bhuktâram yajna tapasâm sarvaloka Maheshvaram*—*V. 29*), *Jnâna* or Knowledge (*'Mayâdhayakshena'* and *'Param bhâvan'*—*IX. 10 & 11*) and *Vairâgya* or Dispassion (*Na Me harmaphale sprihâ*—*IV. 14*). *Vide* Introduction p. 3–7. *Yogaishwara* is called *Mahâyoga* in *Yogavâsishtha* and *Kurma-purâna*.

3 This practice of Anvaya Bhakti is called *Râja Yoga*, *vide* ‘*Râja Yoga*’ of Shri Vâmana Pandita.

with a Vision of His Cosmic Form by giving him His Divine Eye in Chapter XI (*Divyam dadâmi te chakshuh pashya Me yogamaishvaram*—*B. G. XI. 8*), advises him, in Chapter XII, to worship¹, with his mind, the Universe as the thought-form of the Personal God, like His Incarnations, and to penetrate his Reason into the Impersonal Brahma dwelling in it (*Mayyeva mana âdhatsva Mayi buddhim niveshaya*—*B. G. XII. 8*) and repeats the lesson in Chapter XVIII (*Buddhiyogam upâshritya Machchittah satatam bhava*—*B. G. XVIII. 57*). Its ultimate result, viz., *Saguna Mukti* or Entrance into the Anâdi Vaikuntha after the death of the physical body, which forms the subject matter of the Third Part of the Gitâ, named *Eschatology*, is discussed in natural order by the Blessed Lord, after describing in Chapter XIII how the perfection of the Knowledge of the Self or God consists in the thorough realization of Him in the Field and the Field-knower ('*Kshetrajnam châpi Mâm viddhi sarva kshetreshu Bhârata'* and '*Kshetra kshetrajnayorevam antaram jnâna chakshushâyânti te param*'—*B. G. XIII. 3 & 34*). This enjoyment of Living-Freedom or *Jivanmukti* and Supreme Love or *Parâ Bhakti*, again specified in XIV. 26 (*Mâncha yo'vyabhichârena Bhakti yogena &c.*), is also described in Chapter XVIII. 54 (*Brahmabhutah.....Madbhaktim labhate parâm*). By the development of such Love² alone, the Wise Lover (*Jnâni Bhakta*) realizes the Self or the Personal God to be the Infinite Impersonal Spectator (*Eko Devah sarvabhatâtarâtmâ / sâkshi chetâ kevalo nirgunashcha // Shruti*). His Pure Reason then assumes

1 *Oऽ. Madbhâveऽ bhuteऽ samasta / sarvadâ pâhatâऽ satata / Mi turiya jo sarvagata / te thâiऽ chitta praveshe // Ekanâthî Bhâgavata.*

2 *Oऽ. Tari avidyâ nivritti karuni / Guruneऽ naishkarmya siddhi deuni 'abhyâsa kariऽ mhanoni / bodha kelâ // Tethuni Guruchâ upadesha râhilâ / Gurusevenefichi abhyâsa phalalâ—Yathârthatadiyikâ.*

the form of the Personal God and, when he leaves this body, enjoys His Eternal Bliss and Companionship in His Supreme Abode ('*Idam jnānam upâshritya Mama sâdharma myamâgatâḥ/ sarge'pi nopajâyante pralaye na vyathanti cha*' / B. G. XIV. 2 and '*Bhaktyâ Mâmabhijânâti yâvân yashchâsmi tattvataḥ/ tato Mâm tattvato jnâtvâ vishate tadanantaram*' / B. G. XVIII. 55). As regards the powers¹ of creation, etc., the Liberated Lovers do not desire

1 *Oऽ या करितानि स्रिष्ट्यादि कर्मा / नलाजे महानाति इश्वरत्वा धर्मा / तुजेन्सि सर्वात्मकात्वाचेन् वर्मा / ते पुर्णा तितुक्यां अनुभवेन्सि॥ निगमसारा.*

'*Jagadvyâpâravarjam prakaranâdasannihitavâchcha*' / (*Shârirabhashya*). In the fourth pâda of the fourth Chapter of his Sutras, after stating that almost infinite power and knowledge come to the liberated soul after the attainment of Moksha, Vyâsa makes the remark parenthetically in an aphorism, that none can obtain the power of creating, ruling and dissolving the universe, because that belongs to God alone. The qualified-monistic commentator, Râmânuja, says the following in explanation to that aphorism :—"This is the doubt here—whether among the powers of the liberated souls is included that unique power of the Supreme One, the power of creation, continuation and dissolution of the universe and rulership over all, or if, lacking this, the glory of the liberated consists only in the direct perception of the Supreme One. Let us assume as reasonable that the liberated obtain also the sovereignty of the universe. Why? because the Scriptures say, the liberated soul attains to extreme sameness with the Supreme One, in the following passages—"He who is free from all stain attains to extreme sameness" (*Mundaka III. 3*) and again, "all his desires are realized". Now, extreme sameness and the realization of all desires cannot be attained without also achieving the unique power of the Supreme Lord, viz. that of governing the universe. Therefore, by virtue of these assertions about the realization of all desires and the attainment of extreme sameness, we get that the liberated are to gain the power of ruling the whole universe also. To this we reply that the liberated attain all the powers except that of ruling the universe. Ruling the universe means directing the various manifestations of form, life and desire of all the sentient and non-sentient beings, of which it is comprised, and this does not belong to those liberated souls from whom all veils have been removed, and who enjoy the glory of the unobstructed perception of the Brahman. This is proved from the very

them, as they are quite content with the Eternal Bliss they enjoy. After thus pointing out the Supreme Goal of Human Life as well as the other Goals, Shri Krishna proceeds to teach Arjuna, also in Chapter XIV, how he should preserve his experience that the Self is actionless

text of the book which has declared the control of the universe to be the nature of the Supreme Brahman alone : 'From whom all these beings are born, by whom all that are born, live, and unto whom the departing return—ask about it. That is Brahman.' Had this quality of ruling the universe been common to the liberated also, then this text would not be applicable, for it defines Brahman, through this very quality of rulership of the universe. The uncommon qualities alone are stated in a definition, as in the following texts of the Vedas : ' My beloved boy ! alone, in the beginning, there existed One, without a second. That saw and felt, I will give birth to the many. That projected heat ' ; again, ' Brahman alone, indeed, existed in the beginning. That One evolved. That projected a Blessed form, the *Kshatra*. All these Gods are Kshatras : '*Varuna, Soma, Rudra, Parjanya Yama, Mrityu, Ishâna*' ; again, '*Atman*, indeed, existed alone in the beginning nothing else vibrated ; He saw and felt like projecting the worlds. He projected the worlds afterwards ' ; again, 'Alone *Nirâyana* existed, neither *Brahmâ* nor *Ishâna* nor the *Jâvâprithvi*, nor the stars, nor water, nor fire, nor *Soma*, nor the *Sun*. He did not take pleasure in being alone. He after His meditation had one daughter, the ten organs ' ; again, ' Who living in the earth is separate from the earth, who living in the *Atman*, and so forth. In texts like these the Shrutis speak of the Supreme One as the subject of the work of ruling the universe. Nor, in these descriptions of the ruling of the universe, in the texts quoted, is there any position ascribed to the liberated soul, for the quality of ruling the universe is far away from such a soul's province.'

"Those", he (*Achârya Shankara*) says, "who by worshipping the qualified *Brahman* attain conjunction with the Supreme Ruler, preserving their individual mind, is their glory limited or unlimited ? This doubt arising, we get as an argument : Their glory should be unlimited, because of the scriptural texts : ' They attain their own kingdom'—'To him all the Gods offer worship.' 'Their desires are fulfilled in all the worlds.' As an answer to this, *Vyâsa* uses the expression 'except the power of ruling the universe.' Barring the power of creation, continuation and dissolution of the universe, the other powers, such as *Animâ*, and the rest, are acquired by the liberated. As to ruling the universe, that belongs to the eternally

and stainless, while enjoying his Prârabdha, by watching the working of the qualities of Nature¹, for, He had already said in the preceding Chapter that he, who knows the Purusha or Spirit and the Prakriti or Nature together with its qualities, is not born again, however living, *i.e.*, though he may have transgressed rules (*Ya evam vetti purusham prakritim cha gunaih saha / sarvathâ vartamâno'pi na sa bhuyo'bhijayate // B. G. XIII. 23*). In Chapter XV, the necessity of Anvaya Knowledge is explained once more by means of the simile of the *Ashvattha* or Pippala tree (*Urdhvamulam...taddhâma paramam Mama —B. G. XV. 1-6*). There, also, the Personal God, Who is the Universal Soul or the Supreme Self (*Paramâtma*), and Who dwells beyond the destructible body and is superior to it as well as to His reflection², the indestructible Individual Soul, who is fettered by the three qualities

perfect Ishvara. Why ? because He is the subject of all the scriptural texts which speak of creation, and the liberated souls are not mentioned therein, in any connection whatsoever. The Supreme Lord, indeed, is alone engaged in ruling the universe. The texts as to creation, all point to Him, and there has been used the adjective 'ever perfect' in relation to Him. Also, as the Scriptures say that the powers of *Animâ* and the rest, of the liberated souls come from the search after, and the worship of God, it follows that their powers have a beginning and are limited ; hence they have no place in the ruling of the universe. Again on account of their possessing their own individual minds, it is possible that their wills may differ, so that, while one desires creation, another may desire destruction. The only way of avoiding this conflict is to make all wills subordinate to some one will. Therefore the conclusion is that the wills of the liberated are dependent on the will of the Supreme Ruler."—*Svâmi Vivekânanda*.

1 *Oj.* *Prayojana yâ upadeshâcheñ / heñchi kiñ kartritva avagheñ gunâñcheñ / pâhatâñ, pâhâveñ âtmayâcheñ / akriyatva // Trayodashiñ kartri prakriti / pâhe tochi pâve akriyatva sthiti / mhanuni bolilâ Shripati / tadartha hâ pravartalâ adhyâya // Yathârthatdipikâ.*

2 *Oj.* The real man, therefore is one and infinite, the omnipresent spirit. And the apparent man is only a limitation of that real man. In that sense all these mythologies are true, that the apparent man, however great he

of Nature, is declared to be the best of Beings (*Yasmât ksharamatito'ham aksharâdapi chottamah / ato'smi loke vede cha prathitah Puruśottamah* // *B. G. XV. 18*). We are told in Chapter XVI that persons born with *Daivi* or Godlike endowments are alone capable of securing such Knowledge and Freedom and that the *Âsuric* or Demonical endowments lead to births and deaths (*Daivi sampad vimokshâya nibandhâyâsuri matâ*—*B. G. XVI. 5*). The three different kinds (*Sâttvika*, *Râjasika* and *Tâmasika*) of Faith (*Trividhâ bhavati shraddhâ dehinâm sâ svabhâvajâ*—*B. G. XVIII. 2*) as well as of Food, Sacrifice, Penance and Alms-giving are described in Chapter XVII (*Âhârastvapi sarvasya trividho bhavati priyah / yagnastapa stathâ dânam teshâm bhedamimam shrinu* // *B. G. XVII. 7*), which ends with a very valuable proposition, viz., that whatever is wrought without *Faith* is naught both here and hereafter (*Ashraaddhayâ hutam dattam tapastaptam kritancha yat / asadityuchyate Pârtha na cha tatpretya no iha* // *B. G. XVII. 28*), the essence of which is reiterated in many places in Chapter XVIII. Thus, even the Bible says that ‘in Jesus Christ neither circumcision availeth anything nor uncircumcision ; but *Faith* which worketh by *Love*’ (*Galitians V. 6*). Lastly, Chapter XVIII, as just shown, gives a summary of all the important principles mentioned before. The new points, however, introduced in it are (1st) the theory of *Prârabdha*, (2nd) the last word of the Master and (3rd) the fruit one obtains by the study as well as by the mere hearing of the *Gitâ*. As for the theory of *Prârabdha*, although Shri Krishna refers to it in Chapter III. 33, where He says that even

may be, is only a dim reflection of the real man which is beyond.—*Swâmi Vivekânanda.*

Evaṁ vidhiñ jivalokiñ / tuñ Mâteñ aiseyâñ avalokiñ / jaisû chându kâñ udakiñ / udakâtitu // Jñânesvari.

a perfect Jnâni is helpless before it (*Prakritim yânti bhutâni nigrahah kim karishyati*), and in Chapter XI. 34, where He tells Arjuna that he is destined to conquer the foes in battle (*Jetâsi rane sapatnân*), yet, He does not give there any clear explanation of it. In this last Chapter of the Gitâ, however, He considers it necessary to impress upon the mind of the Disciple the force of Prârabdha (*Prakritistvâm niyokshyati*—*B. G. XVIII. 59*), which cannot be destroyed like Sanchita and Kriyamâna, even by achieving perfection in Knowledge (*Svabhâvajena Kaunteya nibaddhah svena karmând*—*B. G. XVIII. 60*), because, although it is powerless in itself, it carries with it the authority of God, Who, dwelling in the Reason of Beings, compels them to submit¹ to its decree (*Ishvarah sarva bhutânâm hriddeshe'rjuna tishthati / bhrâmayan sarva bhutâni yantrârudhâni mâyayâ* // *B. G. XVIII. 61*). This irrefutable argument convinces Arjuna of his apparent folly in attempting to resist his Prârabdha, and he openly expresses his willingness to fight (*Karishye vachanam Tava*—*B. G. XVIII. 73*). The last word of the Master is that the Disciple should follow one of the two² modes of worship already recommended by Him in Chapter XII for the purpose of making his Reason steady, if he is unable to concentrate his Reason in the Self or God (*Atha chittam samâdhâtum &c.*—*B. G. XII. 9*), the first being the Bhâgavata Dharma (*Ato dharmâni dhârayan, etc.*—*Shruti*), which involves both Knowledge and Action (*Manmanâbhava Madbhakto Madyâji Mâm namaskuru*—*B. G. XVIII. 65*), and the second being that which excludes Action altogether and resorts to Yoga or

1 *Of. Buddhih karmânuśârini.*

2 *Of. Conclude in verses 65 and 66 of Chapter XVIII with the enunciation of what is held to be the essence of all the secret teachings that have gone before.—Life of Yamunâchârya.*

the Divine Power of God alone (*Sarva dharmân parityajya Mâmekam sharanam vraja—B. G. XVIII. 66*). The former, in short, consists *specially* in the continuance of the Nine-fold¹ Love of God and the latter in the constant remembrance² of the fact that all is the Self or God, which is the import of the Shruti ‘*Sarvatah chakshuh sarvatah pânih sarvatah shrotra, etc.*’, with full Faith that they are the aspirant’s *only* means to attain perfection. This would enable the Disciple to destroy his Sanchita and Kriyamâna (for, Prârabdha he must exhaust by enjoyment before the death of his physical body) and secure both Living-Freedom and Saguna Mukti for which he is anxious (‘*Mâmevaishyasi*’ and ‘*Aham tvâ sarva pâpebhyo mokshayishyâmi mâ shuchah—B. G. XVIII. 65 & 66*’). Then, after advising Arjuna to hide this Knowledge from him who lacks discrimination and devotion, who does not seek Knowledge and who speaks ill of God, the Blessed Lord suggests a third³ mode of worship,

1 Cf. Madarathamapi karmâni kurvan siddhim avâpsyasi—B.G. XII. 10.

2 Cf. Madyogamâshritah—B. G. XII. 11.

Te âtmateñi Krishnacharana / smarati antiñ teñchi smarana / Bhagavad-
rupa jyâñcheñi antabkarana / bhringikita nyâyeñi jitâñchi // *Yathârthatadipikâ.*

Âthavitâñi hoyâ nâthavâchi hâni / dise Chakrapâni mûgeñ pudheñ //
Shri Tukârâma.

This remembering, again, is of the same form as seeing, because it is of the same meaning as in the passage ‘when He who is far and near is seen, the bonds of the heart are broken, all doubts vanish, and all effects of work disappear’. Now He, who is near can be seen, but He who is far can only be remembered. Nevertheless the scripture says that we have to *see* Him who is near, as well as Him who is far, thereby indicating to us that this kind of *remembering* is as good as *seeing*.....This constant remembrance is denoted by the word *Bhakti*—So says Bhagavân Râmânuja in his commentary on the sutra, “âvrittirasakridupadeshât.”—*Svâmi Vivekânanda*.

3 Cf. He (the Bhakta) should have complete faith in the truth of the Sacred Books and their efficacy to save him; his teacher should be to him

which is most agreeable to Him and which consists in proclaiming this Supreme Secret, the Gitâ-Shâstra, among the Lovers of the Personal God, extolling His Love and nothing else, so that he may attain, without the slightest doubt, to the same goal as that reached by the followers of the two modes already mentioned (*Ya idam paramam guhyam Madbhakteshvabhidhâsyati / bhaktim Mayi parâm kritvâ Mâmevaishatyasañshayah // B. G. XVIII. 68*). For, thereby, he releases many a favourite¹ Soul of God from the chains of births and deaths, as those, who are fortunate enough to hear from him the true meaning of the Gitâ, become fit to acquire practical Knowledge of the Self at any time in this life till the very moment of death (*Dekhânte Devah Parabrahma târakam vyâchashte—Shruti*), or, at least, even under the most unfavourable circumstances, surely in the next² life. As regards the fruit of the Gitâ, those who merely repeat it with Love, even without understanding the meaning, do, in the opinion of Shri Krishna, worship Him with the Sacrifice of Knowledge (*Jnânayajnena tenâham ishtah syâmiti Me matih—B. G. XVIII. 70*). For, by constant repetition of its verses, they get a desire, first, to know their meaning, and then, in due course, also to realize the Self. When their wishes

everything here and hereafter, for he is the giver of Life Eternal. He should have burnt out his lower nature and all worldly affections and desires pertaining thereto. And he should, above all, so order his daily life and his relations to others, as to attract as many as possible to the path of Surrender and Service.—*Life and Teachings of Shri Râmânuja*.

1 Cf. Sîngela mhanatâñ bhaktâñ prati / taisicha tyâ shrotayâncchihi priti / âpanâsa mhanoni Yadupati / ‘Madbhakteshu’ mhanoni shrote arthâchehi bolile // Mâziyâ lefikurâteñ / dudha pâji to âvade Mâteñ / yâ nyâyeñ bolileñ Ramâkânteñ / ‘ya idam paramam guhyam Madbhakteshvabhidhâsyati’ yâ shlokîñ // *Yathârthatadipikâ*.

2 Cf. Athavâ pudhile janmiñ tyâchyâ mokshiñ na sañshaya / shashthâdhyâyiñ varniyelâ yogabhrashta jasâ, tasâ // *Samashloki*.

are fulfilled, they are certainly able to perform the Sacrifice of Knowledge. This is, however, a work of many lives (*Bahunām janmanām ante—B. G. VII. 19*), and it must not be forgotten that there can be no Freedom without Knowledge (*Jnānādeva hi kaivalyam—Brahmasutra*). But this kind of worship of the Personal God, although it appears slow in its effects, is far superior to that of the other Gods, whose worshippers have only to make regular trips to the worlds of their chosen deities (*Kshine punye martyalokam vishanti—B. G. IX. 21*), like the steamer *Kālikā* which plies between Bombay and Dharamtara from day to day, whereas the Lovers of the God of Gods have the privilege to enjoy the pleasures of the higher worlds as long as they please (*Ushitvā shāshvatih samāh—B. G. VI. 41*) and ultimately to realize all to be Vāsudeva (*Vāsudevah sarvamiti—B. G. VII. 19*). Nay, even the most ignorant people, who simply hear from the lips of others the verses of the Gitā, without their meaning, but with full Faith that they are the Words of God, easily obtain the shining worlds for which the worshippers of the Lower Gods have to strive hard (*Shraddhāvān anasuyashcha shrinuyādapi yo narah / so'pi muktah shubhāñlokañ prāpnuyāt punyakarmanām // B. G. XVIII. 71*). Besides, when the former are tired of enjoying pleasures, they secure Knowledge¹ also, which the latter can never have even in dream. Such is the importance of the Love of God, which is the essence not only of the whole Gitā, the four Vedas with their apparently different interpretations² and the

1 Cf. Pāvoni punya lokāñteñ pudheñ Jnānicha hoila / jnānāvina navhe mukti, navhe jnāna Guruvineñ // *Samashloki*.

2 Cf. The experience of the Advaitins, at the time of worship, is expressed by such words as profound quiet, surpassing peace, and eternal joy.....The experience of the Visistādvaitins is of the emotional character

six Shastras and eighteen Puranas, but also of all the principal religions¹ in the world.

O Merciful Preceptor, O Lord of the Universe, O God of Gods!, who would be able to speak of Thy Love except Thyself? Thy child possesses² neither Knowledge nor Love. He recognises Thee alone as his Supreme Deity. Even that Faith, it is Thou Who givest him and preservest. That is why Thou hast been pleased to suggest in this Commentary the true meaning of Thy Immortal Song, the Bhagavad-Gîtâ. He finds no words to express his sense of gratitude to Thee for condescending not only to save him, who was himself a mere stone, from being drowned in this ocean of grief, but also to turn him into a ship for the help of some of Thy other children and to accept him as Thy tool in writing this Commentary, in which Thou

of those who have met their Beloved, to whom worship implies the exchange of loving greetings. The experience of the Dvaitins is like that of a child when he gets the toy he wants from his mother; their worship is purely egoistic, prompted by the wants of their mortal nature, and they are satisfied when these are fulfilled. In the case of the first, God appears as an intuitive flash of Truth; in the second, as a lovable Personality; and in the third, as a benefactor, or provider.....In ancient times this (2nd) doctrine of God was taught by Bodhayana, in the Middle Ages by Ramanuja and Sri Kanta, and in modern times by Chaitanya. It is called the Visistâdvaita, or qualified monism. It spread over to Persia, where it was known as Sufism, and in Europe it was popularised by Saint Augustine, Jacob Boehme, and Ruysbroeck.....*Brahmadarsanam by Shri Ânanda Âchârya.*

1 Cf. He that loveth not, knoweth not God; for God is Love.—St. John. IV. 8.

Yasna XLIV resolves all aspirations into one, viz., the Love of Ahura alone.—*Light of the Avestâ and the Gâthas.*

2 Cf. Neneñ kâñhiñ jnâna / neneñ kâñhiñ bhajaua / eka Sheshashâyi Kamalanayana / Daivata itakeñ jânatoñ // Hâ bhâvahi deuni jatana / karito tochi Sheshashayana / mhanuni Gitârtha atigahana / tochi Kamalanayana suchavito // Yathârthadipikâ.

dost proclaim unreservedly that Thy Love is the only surest and safest means to come to Thy Lotus Feet. Unbelievers like Duryodhana must appear in every age and country. Thy words are not meant for them. They are intended for Thy Lovers of all races and creeds¹, and of all grades and capacities. They are bound to serve, like a soothing balm, to heal the sores of a heart troubled with the worries of life, by purifying the mind and creating a desire for Knowledge. The keenness of desire is sure to bring the mind, without any effort, in contact with a Preceptor, for whom it is to do everything that is needful not only for the salvation² of the Soul, but also for the securing of the perpetual continuance of Thy Love in the Anâdi Vaikuntha, described by the Shruti³ by means of the simile of the confluence of a river into the sea. Deign now, O Almighty Father !, to accept, with a thousand salutations, the humble offering of this Third⁴ and last Part of the Commentary, the lovely offspring of Thy own Infinite Grace.

Shri Sadguru Charanârpanamastu.

1 *Of.* The religions of the world are not contradictory or antagonistic : they are but various phases of one eternal religion. One Infinite Religion existed all through eternity and will ever exist, and this Religion is expressing itself in various countries, in various ways: therefore, we must respect all religions, and we must try to accept them all as far as we can.
—*Svâmi Vivekânanda.*

2 *Of.* Tato dridhatarâ Vaishnavi bhaktirjâyato / tato vairâgyamudeti / vairâgyâdbuddhi vijnâna-virbhâvo bhavati / abyâsât tajjuânam kramena paripakvam bhavati / pakvavijnânat jivanmukto bhavati / tatah shubhâ-shubhakarmâni sarvâni savâsanâni nashyanti / tato dridhatara shuddha-sâttvikavâsanayâ bhaktyatishayâ bhavati // *Tripâdribhutimahânârâyapanishad.*

3 *Of.* Yathâ nadyah syandamânâh samudre'stam gachchhanti nâmârupe vihâya / tathâ vidvân nâmârupâd vimuktah parâtparam purusham upaiti divyam //

4 Completed on Vijayâ Dashami, 17th October 1917.

INDEX

(BHAGAVAD-GITÂ)

Abhito (on both sides, i.e., before as well as after death)—

V. 26. The Anvaya Jnâni is, as a matter of fact, free as soon as his Reason becomes steady, but on account of the debt of Prârabdha he has to pay, he is said to be actually free after death.

Abhyâsa (Constant practice) with *Vairâgya* (Dispassion) helps to curb the mind—VI. 33-36.

Abhyâsa Yoga, or Pâtanjali's *Ashtânga Yoga*, is the Vyatireka Yoga of which the eight parts are :—*Yama* (Self-control), *Niyama* (Moral observances), *Âsana* (Posture), *Prânâyâma* (Control of life-breaths), *Dhyâna* (Meditation), *Dhâranâ* (Concentration), *Pratyâhâra* (Abstraction)—useful for Anvaya Yoga also—and *Samâdhi* (Absorption). This is *Nirvikalpa Samâdhi*, which makes the Reason steady and secures Freedom after death or *Sâyujyatâ* (*Yato vâcho nivartante.....na bibheti kadâchana—Shruti*), but not Living-Freedom or *Jivanmukti*—VI. 10-28 and XII. 9.

Adhyeshyate imam dharmyam sañvâdam (He who shall study this Cosmic Dialogue). The real student of the Bhagavad-Gitâ will have worshipped God by the Sacrifice of Knowledge, and he who only hears it with Faith will obtain the worlds of the righteous—XVIII. 70-71.

Akshara (Imperishable). It refers to the Impersonal Brahma—VIII. 3 and 21 and XII. 1 and 3.

Amrita (Immortality). This word is used to denote the Impersonal Brahma (XII. 20) as well as *Nirguna Mukti* or *Sâyujyatâ*—XIV. 27. It also means Living-Freedom or *Jivanmukti*—XIV. 22.

Asat (Unreal). This word means the *material world* which has no real existence—II. 6. It also means *bad*—XIII. 21 and XVII. 28.

Ashvattha (Pipal tree). By means of the simile of this tree the *Anvaya Knowledge* is repeated in XV. 1-6.

Avyakta (Unmanifest). The term is applied to (1) the Impersonal Brahma—II. 25 and 28, VII. 24, VIII. 21, XII. 1 and 3, etc., and (2) Parâ Prakriti (Higher Nature) or Shuddha Sattva—VIII. 18-20 and XIII. 5. The Jnâni, whose mind is attached to the Unmanifested (*Nirgunopâsaka*), reaches the goal after very great trouble—XII. 5.

Avyaya (Inexhaustible). It refers to the Personal God or Saguna Brahma in IX. 2 and XVIII. 20, as well as to His Freedom or *Saguna Mukti* in XIV. 27.

Achârya (Preceptor)—I. 2. His advice is necessary for securing Knowledge—IV. 34.

Arurukshu (Seeker of Yoga-state) is one who has realized the Self and who wishes to be enthroned in Yoga. He must do the necessary duties including *Shravana* (Hearing) etc., disinterestedly, dedicating all his actions to God—VI. 3.

Âsuri Prakriti (Deemonic nature) is one which fetters. The ordinary types of it are Materialists (*Nâstika*) and Superstitious Hypocrites (*Dâmbhika Vaidika*), the worst being those who are condemned to Eternal Hell for hurting the feelings of the Lovers of God—VII. 15, IX. 11 and 12 and XVI. 4-23.

Ātmā (the Self). The word is also used in the sense of the Mind, the Reason and the Individual Soul—VI. 5 and 6.

Ātmashuddhi (Self-purification)—V. II. The *Sādhana Chatushthaya* (four means of purification) and the *Ashta Sāttvika Bhāva* (eight outward symptoms of purified Reason) are given in the commentary on VII. 28-30. For the detailed causes of Self-purification and its results, *vide* Chapter on 'Theology.'

Bhajate Mām (Worships Me). He, who worships the Personal God, believing that He is the material and efficient cause of the Universe (*Aham sarvasya prabhavo Mattah sarvam pravartate*), by constantly singing, in the company of Saints (*Bodhayantah parasparam*), His Names and Glories (*Kathayantashcha Mām nityam*), even if he be one of evil life (*Apichet sudurāchāro*), or low birth, soon becomes pure (*Kshipram bhavati dharmātmā*), realizes the Self by both the Vyatireka and Anvaya (*Jnānadipena bhāsvatā*) methods and enjoys Eternal Peace (*Shashvachchhāntim nigachchhati*)—IX. 30-33 and X. 8-II.

Bhakta (Lovers of the Personal God) are of four kinds, *viz.*, *Ārta* (Weeping Dualists), *Jijnāsu* (Knowledge-seekers), *Arthārthi* (Seekers of Perfection) and *Jnāni* (Wise Lovers). The last, to whom all is *Vāsudeva* (*Vāsudevah sarvam iti*), are the best (VII. 16-19), because they enjoy not only Living-Freedom but also the Supreme Love of God (*Parā Bhakti*), by the development of which they realize themselves to be the Witnessing Consciousness (*Apānipādo—Shruti*) in this life and, after the death of their physical body, enter the *Anādi Vaikuntha* in the Divine Form already acquired—XV. 4-6 and 19-20, and XVIII. 54-55.

Their mode of worship and characteristics are given in XII. 6-20.

Bhakti (Love of God as the Self). Neither the Love of the other Gods, nor the Dualistic (*Dvaita*) Love of the God of Gods, is true Bhakti, for they do not secure Knowledge and Freedom (*Yo'nyām devatām upāste &c.—Shruti*)—IX. 23-25 and XIV. 26. The preachers of the true Bhakti, therefore, being very dear to the Personal God, go to Him after death—VI. 32 and XVIII. 68 and 69. It is called *Ananya* or *Parā Bhakti* (Blemishless or Supreme Love of God), because it is free from the three defects of Interruption, Adulteration and Condition (*Tridosha rahitā*)—VIII. 22, XI. 54 and XVIII. 54.

Bhakti Yoga (Path of Love) consists in continuing the *Shravana Kirtanādi* Worship of the Personal God even after Self-realization, and in constantly remembering with Love, that the Universe is no other than the Personal God or the Self whom one has realized by the Vyatireka and Anvaya Methods. It is called *Jnāna Tapa*, which secures Living-Freedom or *Jivanmukti* (*Vijnānam Brahma chedved.....sarvān kāmān samashnute—Shruti*) and the Supreme Love of God or *Parā Bhakti*, during life-time, and the Freedom of the Personal God or *Saguna Mukti*, after death—IV. 10, VI. 30, 31 and 47, VIII. 7-9 and 14-15, IX. 14 and 34, XII. 6-12, XIV. 26 and XVIII. 54-55 and 65-66.

Bhāva (Nature or Form), e.g., *Param Bhāvam* (Supreme Nature or Essence)—VII. 24 and IX. 11; and *Mad-bhāvam* (My Form or Estate)—IV. 10 and XIII. 18. The different moods or natures of Living Beings issuing from God are given in X. 4-5. The expression *Bhāvah* in II. 16 means 'existence', *Svabhāvah* in VIII. 3

'Self-knowledge', *Madbhâva* in X. 6, 'those who have full *Faith* in Me, i.e., who are My Lovers', *Sarvabhâvena* in XV. 19 and XVIII. 62, 'believing the Personal God to be all', *Bhâva sañshuddhi* in XVII. 16, 'purity of *Sattva* or Reason' and *Sadbhâve sâdhuhbhâvecha* in XVII. 26, 'in the sense of reality and goodness'.

Brahma is used in the sense of (1) the Impersonal God (*Brahma nirvâna*—II. 72 and *Brahma bhutah*—XVIII. 54), (2) the Personal God (*Nirdosham hi samam Brahma*—V. 19 and *Brahmabhyûya kalpate*—XIV. 26), and (3) the Vedas (*Karma Brahmodbhavam viddhi*—III. 15 and *Brahmano hi pratishtîham*—XIV. 27).

Chakshushchaivântare bhruvoh (Whose sight is fixed between the eye-brows). Those who do *Prânâyâma* exercises for getting Freedom, obtain it only through Knowledge—V. 27-29.

Châturvarnyam (Four-fold division of castes), viz., *Brahmana*, *Kshatriya*, *Vaishya* and *Shudra*—IV. 13. Each of them, by performing conscientiously the duties prescribed for him by the Shastras and offering them as sacrifice to the Personal God, secures Purification of Reason, Knowledge, Living-Freedom, Supreme Love of God and Anâdi Vaikuntha (the Supreme Goal of Human Life)—XVIII. 41-55. For further details, *vide* Chapters on 'Theology', 'Cosmology' and 'Eschatology'.

Daivi Prakriti (God-like Nature). Its characteristics and its power to secure Knowledge, Love and Freedom are described in VII. 16-19, IX. 13-19 and XVI. 1-3.

Dharma (Path). The *Shâshvata* (Eternal) or *Bhâgavata* (leading to God) *Dharma*, referred to in I.43, XIV. 27 and XVIII. 64, is of two kinds, viz., (1) *Karmarupa*,

which consists in dedicating all actions, including the nine-fold Love of Hearing, etc. (*Matkarma paramo bhāva*)—XII. 10 and XVIII. 65; and (2) *Jnānarupa*, which consists in the constant remembrance that the Universe is God or the Self whom one has already realized, with full Faith that it will make his Reason steady (*Mad yogamāshritah*)—XII. 11 and XVIII-66. If one has no Faith in it, he cannot realize God—IX. 3.

Dharmya (Personal) or *Avyaya*, as opposed to *Nirdharma* (Impersonal) or *Amrita*. This word is applied to that which relates to the Personal God only—IX. 2 and XVIII. 70. *Dharmyāmrita* (Cosmic Spirit) is, therefore, that which relates to both the Personal and Impersonal God—XII. 20.

Gunāḥ prakṛiti sambhavāḥ (Qualities born from Nature) are Sattva, Rajas and Tamas. Their characteristics and the ways in which they fetter are described in VII. 13 and 25-27, and XIV. 5-8; and the results of the predominance of each of them during life-time and at the time of death are given in XIV. 9-18. For the characteristics of the Surmounter of the qualities (*Gunātīta*), who secures Living-Freedom (*Amritamashnute*) and Saguna Mukti (*Madbhāvam so 'dhigachchhati*), *vide* XIV. 19-26 and XV. 5. Shuddha (Pure) Sattva is the vehicle of the Personal God only—XVIII. 40. For a description of the state of Souls after death, *viz.*, Transmigration and Emanicipation, *vide* Chapter on 'Eschatology'.

Janma karmacha Me divyam (My Divine birth and action). For the mode in which God incarnates Himself, as well as for the object of His Incarnations and the importance of singing and hearing His Names and Glories (*Vishnor gopā adābhayah &c.—Shruti*),

vide IV. 5-II. Those who are devoid of Reason are ignorant of this and believe Them to be like themselves—VII. 24 and IX. II.

Jīva (Individual Soul) is the reflection of the Personal God (*Tat srishtvā tadevânuprâvishat—Shruti*) or Universal Soul in the *Parâ Prakriti* (Shuddha Sattva)—VII. 5, XIV. 3 and 4 and XV. 7. It is he who enjoys pleasure and suffers pain in the body and creates bondage for himself, although he too is actionless—XIII. 20 and 21 and XV. 7-10. He who realizes the Self or God in the Universe is alone able to see him—XIII. 27 and 34 and XV. 10 and II.

Jñâna—(Knowledge) also means *Âtmâ* (the Self)—IV. 38 and XIII. II. *Vyatireka* (Analytic) Knowledge is acquired by separating one's Self from all the twenty-four elements, and *Anvaya* (Synthetic) by identifying the Universe with one's Self. This two-fold Knowledge is handed down by the Author of the Universe, acquired through the Grace of the Preceptor, who must be a person well versed in the Theory and Practice of Knowledge, and perfected by the destruction of Kriyamâna and Sanchita—III. 42 and 43, IV. 1-3 and 33-42. The eighteen marks of Knowledge are given in XIII. 7-II. For Sâttvika, Râjasika and Tâmasika Knowledges, *vide* XVIII. 20-22, and for the characteristics of persons ineligible and eligible to acquire Knowledge, *vide* XVIII. 67 and 68.

Jñâna Yoga (Path of Knowledge) is the constant practice of the Vyatireka and Anvaya Knowledges after Self-realization, for the purpose of making the Reason steady. Its result, after much trouble caused by the neglect of the Worship of the Personal God, is Living-Freedom (*Jivanmukti*) during life-time and Union

with the Impersonal Brahma (*Sâyujyatâ* or *Nirguna Mukti*) after death—III. 3 and 43, V. 17-26 and XII. 2-5.

Jnâtâ (Knower)—XVIII. 18. When his Reason becomes steady, he realizes himself to be the object of Knowledge as well as the Knowledge itself—IV. 38.

Jneyam (the Object of Knowledge) is Brahma or God, Whose three aspects are :—(1) Impersonal or *Nirguna Brahma*, (2) Personal or *Saguna Brahma* of Shuddha (Pure) Sattva and (3) the Universe of the three qualities or *Vishva Triguna*—XIII. 12-17, 27, 28 and 30-34.

Karma (Action) is defined as the throwing-out wherefrom spring forth the elements and forms of things—VIII. 3. For the distinction between *Karma* (Action), *Akarma* (Inaction) and *Vikarma* (Prohibited Action), *vide* IV. 15-18, and for *Sâttvika*, *Râjasika* and *Tâmasika Karma*, *vide* XVIII. 23-25. Nobody can avoid action—III. 5 and XVIII. 11-12. The five causes of action are :—(1) the body (*Adhishtânam*), (2) the actor (*Kartâ*), (3) the instruments or organs (*Karanam*), (4) the activities (*Cheshtâ*) and (5) the deities (*Daivam*)—XVIII. 13-16.

Karma Yoga (Path of Action) consists in avoiding work with motives (*Mukta sangah*) and sacrificing to God (*Yajna*) the fruit (*Pitriloka*) of the necessary duties (*Niyatam* or *Kâryam Karma*) performed disinterestedly (*Asaktah*)—III. 3-9 and 19-35, V. 2, IX. 26-27 and XVIII. 46. This is the *Karmarupa Bhâgavata Dharma* referred to in II. 40. (*Nehâbhikrama nâshosti*) and XII. 10. (*Mat-karma paramo bhava*).

Kâma (Desire). For its cause and development as well as for the means of controlling it, *vide* II. 62-65, III. 36-43 and V. 12.

Kshara (Perishable). The word refers to the visible bodies of all animate and inanimate creation—VIII. 4 and XV. 16.

Kshetra (Field)—I. i. For the description of the armies which met on the Kurukshetra, *vide* I. 2-23..

Kshetra-kshetrajna (Field and Field-knower). The human body, with its twenty-four elements and seven modifications, is also called *Kshetra*, and the Individual Soul living in it *Kshetrajna*. Both, however, are in reality no other than the Universal Soul Himself, Who is the *Kshetrajna* proper—XIII. 1-6, 18, 26 and 34.

Kutastha (Rock-steady). The word refers to the Universal Soul in the body—VI. 8, as well as to the Individual Soul—XV. 16.

Lokasangraha (Welfare of the people). Having due regard to the welfare of the people, even a Jnâni is bound to embrace action—III. 20.

Mama sâdharmyamâgatâh (Rise to fellowship with Me), i.e., obtain *Vaikunthavâsa* or *Saguna Mukti*, in which the Jnânis assume Divine Identity ('*Yaddâ pashyan pashyateparamam sâmyam upaiti divyam*' and '*Yathâ nadyahparâtparam purusham upaiti divyam*'—*Shruti*) and, without the pain of births and deaths, enjoy the Eternal Bliss and Companionship of God in His Supreme Abode owing to the Sattva they carry with them—XIV 2. There, they possess all the powers of the Personal God except that of creating, preserving and dissolving the Universe (*Jagadvyûpâra varjitam—Shruti*). This Freedom, which includes all the four Muktis, viz., *Salokatâ*, *Sârupyatâ*, *Samipatâ* and *Sâyujyatâ*, is also expressed by the words '*Madbhâvamâgatâh*'—IV. 10, '*Taddhâma paramam Mama*'—XV. 6, &c.

Manishinah (Those whose Reason has become pure).

The pure-hearted alone are fit to realize the Self (*Hridâ manishâ.....ya enam viduh—Shruti*)—II. 51.

Manmanâ bhava Madbhakto Madyâji Mâm namaskuru (Bestow on Me your mind, your Love, your worship and your homage)—IX. 34 and XVIII. 65. This is said to be the key of the Bhagavad-Gitâ, because it covers both the forms of the Bhâgavata Dharma, viz., Knowledge and Action, and secures Anâdi Vaikuntha, which is the Supreme Goal of Human Life—XII. 8, IX. 14 and XVIII. 46.

Mâmakah Pândavâshchaiva (My own and those of Pandu too)—For the force of these words, *vide* I. 1 and XVIII. 78.

Mânasâ jâtâ (Born of mind) are the seven Great Sages, the four Kumâras and the fourteen Manus. Neither any of them nor any of the other Gods know the origin of the God of Gods, He being the unborn and beginningless cause of all—X. 2 and 6.

Mâyâ (Illusion) is a wave on the ocean of the Impersonal Brahma. The first is *Mula* (First or Shuddha Sattva *Mâyâ* or *Vidyâ* (Knowledge), which is pervaded by Brahma and which constitutes the Personal God (*Aham Brahmasmi—Shruti*). The second is *Gunamayî* (of the three qualities) *Mâyâ* or *Avidyâ* (Ignorance), which is overcome only by surrendering oneself absolutely to the Personal God (*Yo Brahmanam vidadhâti purvam &c.—Shruti*)—VII. 14.

Muni (Meditating Initiate) is the aspirant who, after Self-realization, practises *Shravana, Manana &c.*, for the purpose of making his Reason steady—II. 56 and V. 28.

Nashto mohah smritir labdhā (Destroyed is my delusion and I recollect myself)—XVIII. 73. Here, as well as in XI. 1, Arjuna acknowledges to have completely realized the Self by both the Vyatireka and Anvaya methods through the Grace of Shri Krishna.

Nirdosham hi samam Brahma (Brahma who is blameless and equable). This refers to the Personal God or *Saguna Brahma*—V. 19. Unless one has full Faith in the six attributes of the Personal God given in the Introduction—especially in the second attribute of *Dharma* (Justice and Mercy), i.e., in His nature of the *Kalpavriksha* (Wishing-tree)—he cannot secure Knowledge and Freedom—III. 31 and XVIII. 67.

Nistraigunyo bhava (Rise above the three qualities). Arjuna is asked here to avoid the three qualities of Impure Sattva, Rajas and Tamas and to remain always in Pure Sattva (*Nitya sattvasthah*—II. 45).

Om is the one-syllabled Brahma (*Ekâksharam Brahma*), just as *Hari* is dissyllabled—VIII. 13. *Om, Tat, Sat* is the three-fold designation of the Brahma—XVII. 23-27.

Panditah (Sage) is one who, after Self-realization, has made his Reason steady by the Anvaya Yoga—IV. 19 and V. 18.

Param Brahma Param Dhâma (Thou art the Impersonal Brahma, the Supreme Abode), &c.—X. 12-15. Here, Arjuna expresses his full conviction that Shri Krishna is the God of Gods. Compare the prayer offered to Shri Sadguru at the beginning of the Introduction.

Parâm siddhim gatâh (Attain to Perfection beyond Nature), i.e., obtain *Sâyujyatâ* or *Nirguna Mukti*, in which the Jnâni merges in the Impersonal Brahma (*Na tasya prânâ.....viliyate—Shruti*) and, though he is free

from the pain of births and deaths, yet, for want of Sattva, misses the Brâhmic Bliss—XIV. I. This Freedom is also expressed by the words ‘*Brahma nirvâna*’—II. 72, ‘*Amrita*’—XIV. 27, &c.

Pashya Me Yогamaishvaram (Behold My Divine Power)—IX. I-5. This *Râja Vidyâ-Râja Guhya* (Royal Science-Royal Secret) or *Saguna Jnâna* (the practical Knowledge that the Universe itself is the Personal God) was imparted to Arjuna after he had been given *Nirguna Jnâna* (the practical Knowledge of the Impersonal Brahma) by the Vyatireka and Anvaya methods (*Aksharam Brahma paramam*—VIII. 3). It is indeed a rare gift, as even Sanjaya, who was the disciple of such a great Teacher as Vyâsa, had no idea of the Divine Power (*Yogaishvara*) as well as of the Cosmic Form (*Vishvarupa*) before he heard this Dialogue—XVIII. 74-77. The *Yogaishvara* spoken of here is one of the six attributes (*Aishvaryasya samagrasya dharmasya yashasah shriyah | jnâna vairâgya-yoshcheti shannâm bhaga it Smritih //*) of the Personal God, for which *vide* IV. 8, 9, II and 14, V. 19 and 24, VII. 24, IX. 5 and 9-II, XI. 36 &c.

Pâpa (Sin)—I. 36, 39 and 45. It also means both merit and sin, as in V. 10. Hence the expression ‘*Sarva pâpa*’ in X. 3 and XVIII. 66 refers to *Sanchita* and *Kriyamâna*.

Pârtha pashyaitân samavetân Kuruniti (Behold, O Pârtha !, these assembled Kauravas) &c.—For the force of these words, *vide* I. 25-27.

Prahasanniva (Smiling, as it were). For the force of this word, *vide* II. 10.

Prakriti (Nature) consists of two parts, viz., (1) *Para* (Higher) or *Shuddha Sattva*, also called *Avyakta Tattva*

(the Unmanifested Element), which, with the reflection of the Personal God, becomes the Individual Soul (*Jivabhutā*); and (2) *Aparā* (Lower) or *Ashtadhā* (of the eight elements comprehending the remaining twenty-three elements of what is called the *Kshetra* in Chapter XIII), which becomes the Universe of the three qualities—VII. 4 and 5. The Personal God, resorting to the former, incarnates Himself from time to time and creates, or rather imagines and upholds, again and again, the latter, *viz.*, the Universe—IV. 6 and IX. 8-10. Nature is thus, like God Himself, beginningless, and yet, unlike Him, it does all actions in the world—III. 27 and XIII. 19, 20 and 29. All entities enter it at the time of the dissolution of the Universe and emanate from it again at the time of the creation—IX. 7.

Prapadyante (Resort)—God's nature being that of the *Kalpavriksha* (Wishing-tree), He gives fruit to His worshippers according to the form in which He is worshipped, *viz.*, Impersonal (*Nirguna*) or Personal (*Saguna*) or that of the other Gods (*Anya devatā*)—IV. 11, VII. 23 and IX. 25 and 29. Those who resort to the Personal God alone realize the Impersonal Brahma and cross over this Illusion (VII. 14) and secure either Nirguna or Saguna Mukti according as they worship the Impersonal Brahma alone, or both His Impersonal and Personal Aspects, after Self-realization—XIV. 1 and 2. Those who serve other Gods (*Anya devatā*) worship the Personal God too (*Mameva*), but wrongly (*Avidhi-purvakam*), and therefore, the fruits obtained by them are finite (*Antavattu*—IV. 12), though in briefer space (*Kshipram*—IV. 12), on account of the form in which they worship Him—VII. 20-23 and IX. 20, 21, 23 and 24.

Prayâna kâle manasâchalena. (At the time of departure, with unswerving mind) &c.—VIII. 10-13, 17-19 and 23-26. Here is a description of the *Jnâni Hatha Yogis*, who have to count the days and nights of Brahmâ in Satyaloka until the dissolution of the Universe, and then obtain what is called *Krama Mukti* (Freedom by stages). All the rest, going to the higher worlds, have to return (*Âbrahma bhuvanâllokâh punarâvartinah*), but the Lovers of the Personal God, who go to the Anâdi Vaikuntha, remain there with Him for ever. As regards the Worshippers of the Impersonal Brahma, there is no question of return, as they are not required to go anywhere, but they merge in Him as soon as the body is dissolved—VIII. 16 and 20-21.

Purushah (Being). The word is used in the sense of (1) Bodies (*Bhutâni*), (2) the Individual Soul (*Kutastha*) and (3) the Supreme Self (*Paramâtma* or *Purushottama*)—XV. 16-18. One, who knows the Purusha with the Prakriti and its qualities, enjoys Living-Freedom—XIII. 19-23.

Pushpitâm vâcham (Flowery talk) refers to the language of the Vedas putting forth the bait of material good, like sugar-coated pills, to draw worldly men to the path of Freedom—II. 42.

Sadâ tadbhâva bhâvitah (Having ever been fashioned to its like) means, in plain language, that everybody is sure to remember that thing only, at the end of his life, with which his mind is fully occupied day and night—VIII. 6.

Sannyâsa (Renunciation) is defined as the renunciation of actions to which fruit is attached (*Kâmyânâm karmanâm nyâsam*)—XVIII. 2, but without *Yoga*, one cannot attain Brahma—V. 6, VI. 2 and IX. 28. Its

popular meaning, however, is the fourth stage of life (*Chaturthâshrama*), and it is used in XVIII. 49 in the sense of *Sâttvika Tyâga* (Abstention) or *Karma Yoga*.

Sannyâsi (Renouncer) is one who does only the necessary duties without any desire of fruit, and not necessarily one who has taken the Holy Orders (*Âshrama Sannyâsi* or *Niragni*)—V. 3 and VI. 1.

Sat (Real) is applied to the Universal Soul as well as his reflection, the Individual Soul—II. 16. It also means that which is *good*—XIII. 21 and XVII. 26 and 27.

Satatam kirtayanto Mâm (Constantly glorifying Me)—IX. 14. Here, we are told that the singing of the Names and Glories of God, even after Self-realization, is necessary to secure Living-Freedom and the Supreme Love of God—*vide* Chapter on ‘Cosmology’.

Sâṅkhyâ (Kapila’s system of Philosophy). It teaches us to separate the Self from the non-Self (II. 11-38), and to make the Reason steady by realizing Nature to be the doer of actions and the Self to be actionless—XIII. 24 and 29. For the difference between *Sâṅkhyâ* and *Yoga*, *vide* V. 4-5.

Shâstra (Scriptures) should be taken as authority in determining what ought to be done or left undone—XVI. 24. For the six *Shâstras* or *Hindu Schools of Philosophy*, *vide* Introduction.

Shraddhâ (Faith)--*Sâttvika*, *Râjasika* and *Tâmasika*—XVII. 1-4. Anything done without Faith is fruitless, both after death and here—XVII. 28.

Shruti parâyanâh (Those who are devoted to Hearing). They overpass death even by such worship—XIII. 25.

Sthitaprajna (One whose Reason has become steady). His characteristics are given in II. 55-72.

Svabhāvajena nibaddhah svena karmanā (Bound fast by Prārabdha) Cf. *Prārabda karmanām bhogādeva kshayah*; *Tadadhigame &c.*—*Shruti*. The three kinds of actions are (1) *Prārabda*, which is so much of past actions as has given rise to the present birth. It is inevitable, and even a Perfect Jnāni cannot resist it—III. 33, XI. 34 and XVIII. 60-62. For the results of resisting and not resisting Prārabdha, *vide* XVIII. 56-59; (2) *Sanchita* or the balance of past actions that will give rise to future births. It is destroyed by Perfection of Knowledge only—III. 43 and IV. 37; and (3) *Kriyamāna* or acts being done in the present life, added to Sanchita in the case of Souls dying without Knowledge. It is destroyed by dedicating all actions to the Personal God with or without practical Knowledge of the Self, i. e., by being their disinterested spectator and by not identifying one's Self with Nature which does them—IV. 36 and V. 7-11.

Svabhāvastu pravartate (It is Nature only that works), *vide* 'Prakriti'. The Self or God is actionless—V. 14-15. Although our actions are not in our control, yet we have a Free Will. A sort of Free Will-Determinism is, therefore, the true philosophy—II. 49 and 50. For the distinction between *Desire* and *Will*, *vide* Chapter on 'Eschatology'.

Tapah (Penance). The Vedic meaning of the word is *Discrimination* (*Tapasā Brahma vijijnāsava*—*Shruti*), *vide* Introduction. For penances of the body, speech and mind, *vide* XVII. 14-16, and for Sāttvika, Rājasika and Tāmasika penances—XVII. 17-19. Those, who practise dire penance never enjoined by the Scriptures, are of Demoniacal nature—XVII. 5 and 6.

Trividha (Three-fold). Sâttvika, Râjasika and Tâmasika kinds of *Âhâra* (Food) are described in XVII. 8-10; *Dâna* (Alms) in XVII. 20-22; *Kartâ* (Actor) in XVIII. 26-28; *Buddhi* (Reason) in XVIII. 30-32; *Dhriti* (Firmness) in XVIII. 33-35 and *Sukha* (Happiness) in XVIII. 36-39.

Tyâga (Abstention) is defined as the abstaining from the fruit of all actions (*Sarva karma phala tyâgam*)—XVIII. 2, i. e., the total abandonment of the optional duties and the sacrifice, to the Personal God, of the fruit (*Pitriloka* or the world of the dead ancestors) of all the necessary duties performed disinterestedly. This is also called *Sâttvika Tyâga* to distinguish it from the Râjasika and the Tâmasika—XVIII. 7-10. It is no other than the Karma Yoga itself, described above (*Tyâge-naike amritattvamânashuh—Shruti*). The opinions of different schools about it are given in XVIII. 3-6.

Upadhâraya (Realize). Arjuna is asked in VII. 6 to realize, i. e., to imagine and uphold, by means of his own mind, the worlds, as God does, and in IX. 6, to know, by the simile of the ubiquitous atmosphere in space, all to be God.

Vairâgya (Dispassion) is necessary for acquiring Knowledge as well as for perfecting it.—VI. 35 and XVIII. 52—*vide 'Abhyâsa'*.

Vedântakrit Vedavideva châham (I am the Author of the Vedanta and I am Myself the Knower of the Vedas)—XV. 15. The Personal God becomes Vyâsa, the author of the Vedanta as well as the Puranas. For the details of the four Vedas and the eighteen Puranas, see Introduction.

Vibhuti (Emanations of God)—VII. 8-12, X. 16-42 and XV. 12-15. The two most important Emanations are *Ātmā* (the Self) and *Japa Yajna* (the constant repetition of God's Names)—X. 20 and 25. The practical Knowledge of God's Emanations and His Divine Power (IX. 5.) undoubtedly helps a Jnâni to make his Reason steady—X. 3 and 7.

Vijnâna (Wisdom) is the Synthetic (*Anvaya*) Knowledge of the Nirgunopâsakas, but it is also used to denote the 'Greater Wisdom' of the Bhaktas, who realize the Universe to be the Form of the Personal God—VIII. 1-3 and 7 and IX. 1.

Vishâda (Dispassion). The dispassion of Arjuna is described in I. 28 to II. 8.

Vishvarupa darshana (Vision of the Cosmic Body). With this Arjuna is favoured at his own special request—XI. 1-8. He sees the form of the Universe as it is at the time of its origin, destruction and preservation (*Utpatti, Sañhâra* and *Sthiti*—XI. 9-39). He thus thoroughly realizes the Godhood of Shri Krishna and, repenting for the disrespect he thought he showed to Him in ignorance, he begs His forgiveness with thousands of prostrations. He, also being unable to bear the sight of the Cosmic Body any longer, requests Shri Krishna to assume again the lovely four-armed human form—XI. 40-46. Shri Krishna fulfils his wishes and impresses upon his mind the inestimable value of the favour He bestowed upon him, which is the privilege of the Wise Lovers (*Jnâni Bhaktas*) alone, who, by their Blemishless Love (*Ananya Bhakti*), are able, in essence, to know Him as well as to see Him and enter into Him (*Jnâtum drashtum cha tattvena praveshtum cha*)—XI. 47-55.

Ya enam vetti hantāram (He who knows him to be a killer), i.e., the Dualist—II. 19.

Yajna (Sacrifice). The word also means *God* (*Yajno vai Vishnuh—Shruti*)—III. 9. The sacrifice of objects is meant for the ignorant masses, who cannot do without sense-objects, but the sacrifice of Knowledge is for disinterested Souls only who desire Freedom—III. 10-16 and IV. 19-32. For Sāttvika, Rājasika and Tāmasika sacrifices, *vide* XVII. 11-13. The disinterested sacrifice to the Personal God (*Nishkāma Ishvarārpana*), referred to in the Shruti ‘*Shri Vāsudevā-khya samarpanam*’, of a Jijnāsu or a Jnāni, consists in *believing* or *realizing*, respectively, that one is not the doer of actions and in desiring nothing but the Love of God—V. 7-II.

Yashchainam manyate hatam (He who thinks that he is killed), i. e., the Materialist—II. 19.

Yati (A zealous worker) is a candidate for Knowledge or Freedom, who zealously practises the means recommended by the Shastras for the purification of Reason. This word is also used to denote the fourth stage of life (*Āshrama Sannyāsa*)—IX. 28 and V. 26.

Yeshām tvantagatam pāpam (Quit of sins). Those persons, whose Reason is purified, realize Brahma (*Vishuddha sattvastu tam pashyate nishkalam dhyāyamānah—Shruti*) in seven ways, as Arjuna actually did after he had put the questions ‘*Kim tad Brahma*’ &c. (VIII. 1 and 2), thus :—(1) *Aksharam* (Imperishable) by Vyatireka and *Paramam* (the essence in forms) by Anvaya; (2) *Adhyātma* (Self-Knowledge); (3) *Karma* (Action); (4) *Adhibhutam* (all that appears perishable); (5) *Adhidaivam* (the Individual Soul); (6) *Adhiyajnah*

(the Personal God in the body) and (7) *Prayâna kâle'pi cha Mâm te viduh* (they know Me even in the hour of death), i.e., they enjoy the Freedom of the Personal God or *Saguna Mukti*—VII. 28-30 and VIII. 3-5.

Yoga (Devotion). The term is defined as ‘*Samatvam*’ (Evenness) and ‘*Karmasu kaushalam*’ (Skill in actions), meaning, in plain language, ‘*Nishkâma Ishvarârpana*’ (Disinterested sacrifice to God), and is also applied to the process of making the Reason steady after Self-realization (*Yogamavâpsyasi*)—II. 39-53.

Yogabhrashta (Fallen from Yoga). The question of Arjuna about his fate, and the reply of Shri Krishna describing his journey to the Higher Worlds and return to the earth for completing his spiritual progress and securing Freedom, are given in VI. 37-45.

Yogakshema (Gain and Safety). It refers to the acquisition and preservation of Knowledge, and not any worldly good, as the latter is determined by *Prârabdha* only—IX. 22. *Niryogakshema* means ‘not caring to get or hold anything’—II. 45.

Yogârudha (One enthroned in Yoga) is a *Jnâni*, whose purified Reason (*Chitta*) begins to become *Brahma* (*Chaitanya*) either by the *Nirvikalpa Samâdhi* of *Vyatireka Yoga* or the *Savikalpa Samâdhi* of *Anvaya Yoga*—VI. 3-9. The latter Yoga is, however, deemed superior, because it secures Living-Freedom (*Jivan-mukti*). The characteristics of a *Yogârudha* are given in VI. 3, 4, 8 and 9.

Yogi is one who, after Self-realization, practises any one of the four means given in XIII. 24 for making the

Reason steady, although popularly the term is applied also to *Tapasvis* and other ignorant sacrificers. The follower of the Bhakti Yoga, however, is considered the highest—VI. 46-47 and VIII. 27-28.

GLOSSARY

(COMMENTARY)

Aum —One-syllabled Brahma	Arthârthî —Seeker of Perfection or Freedom
Abhakta —Non-Lover	Asat —Unreal; Bad
Abhâva —Non-existence	Ashta Sâttvika Bhâva —Eight symptoms of the Purified Reason
Abhyâsa —Constant practice; Study	Avasthâ —State of consciousness, e.g. (<i>Jâgrit</i>) waking, (<i>Swapna</i>) dreaming, (<i>Sushupti</i>) deep sleep and (<i>Turyâ</i>) that of the Self
Adhibhuta —The gross and subtle bodies	Avatâra —(<i>Lit.</i> Descent) Incarnation
Adhidaiva —The Individual Soul	Avidyâ —Nescience; Ignorance
Adhishtâna —Basis; Body	Avyakta —Unmanifested
Adhishtâna kârana —Material cause	Avyaya —Inexhaustible
Adhiyajna —The Universal or Supreme Soul; also called <i>Purusha</i>	Âchârya —The Preceptor
Adhyâropa } —Erroneous knowledge, <i>i. e.</i> , mistaking a rope for a snake	Ârjavam —Sincerity ; Straight-forwardness
Adhyâsa } —Erroneous knowledge, <i>i. e.</i> , mistaking a rope for a snake	Ârta —(<i>Lit.</i> Afflicted) Seeker of material good
Adhyâtma —Self-Knowledge	Âruruksu —One who wishes to be enthroned in Yoga; Seeker of the Yoga-state
Aham —1. Ego; 2. the Personal God (in B. G.)	Âsana —Posture
Ahankâra —Egoism; 'I'-ness	Asuri —Demonical
* Akarma —1. Inaction; 2. Disinterested Sacrifice	Âtmâ —1. Mind; 2. Reason; 3. the Individual Soul; 4. the Self or the Universal Soul
Aksharam —Imperishable	Âtmânâtma viveka —Discrimination of the Self from the non-Self
Amrita —Immortality; Spirit	Âavarana —Covering
Ananya —No other; Identical	Bandha —Chain
Ananya Bhakti —Blemishless Love	Bhakta —Lover of God
Antahkarana —(<i>Lit.</i> Internal or last organ) Heart	
Anvaya Jnâna —1. (<i>Nirguna</i>) Synthetic Knowledge; Wisdom. 2. (<i>Saguna</i>) Greater Wisdom. The practice of Anvaya Jnâna is called 'Anvaya Yoga' or 'Râja Yoga'	

* On p. 278, l. 13, Pt. I for UNDOING read NON-DOING.

Bhakti—Love of God. <i>Parâ Bhakti</i> —Supreme Love of God	ness; (<i>Rajas</i>) that of Desire and Activity and (<i>Tamas</i>) that of Ignorance and Inertia. They represent the mind, the senses and the sense-objects respectively
Bhâva—1. Form; 2. Essence; 3. Existence; 4. Faith	Guru—The Preceptor
Bhutâni—1. Beings; 2. Bodies; 3. Elements; 4. Evil spirits	Indriyâni—The senses
Brahma—1. (<i>Nirguna</i>) The Impersonal God; 2. (<i>Saguna</i>) The Personal God	Ishvara—The Personal God
Brahmabhûta—One who has become the Impersonal God	Ishvarârpana—Sacrifice of disinterested actions to the Personal God
Brahma Nirvâna—Brahmic Bliss	Jada—Matter; Illusion
Brahmavit—Knower of Brahma	Jahadâdi lakshana— <i>Vide</i> Part III, page 144
Buddhi—Reason	Jijnâsu—Seeker of Knowledge
Chaitanya—The Spirit	Jiva—The Individual Soul
Cheshtâ—Movements	Jivanmukta—Emancipated-in-life
Chitta—Conscience; Attention	Jivanmukti—Living-Freedom
Daivam—1. Deities; 2. Destiny	Jnâna—Knowledge
Daivi—Divine; God-like	Jnâni—One who possesses Spiritual Knowledge.
Dama—Restraint of the senses	Jnâni Bhakta—Wise Lover
Deha—Body. (<i>Sthula</i>) gross or dense; (<i>Suhshma</i>) subtle or astral; (<i>Kârana</i>) causal; (<i>Mahâkârana</i>) the great causal	Jnâtâ—Knower
Dehi—Dweller in the body; the embodied	Jneya—The object of Knowledge
Dharma—Path; Duty. <i>Shâshvata</i> or <i>Bhâgavata Dharma</i> —The Eternal Path or the path leading to God	Kaivalya— <i>Vide</i> ‘ <i>Sâyujyatâ</i> ’
Dharmya—Cosmic	Karana—1. Instrument; 2. the Senses
Dharmyâmrita—Cosmic Spirit	Karma—Action; (<i>Nishkâma</i>) Disinterested; (<i>Sakâma</i>) That which is done with motives
Dhâma—Abode	Kartâ—1. Doer; 2. Egoism
Dhâranâ—Concentration (of the Impersonal Brahma)	Kâma } —Desire (especially of the sense-objects)
Dhriti—Firmness	Kâmya—Optional duties; work to which fruit is attached
Dhyâna—Meditation (of the Personal God)	Kârana—Cause
Gati—End; Goal. (<i>Adho</i>) Lower; (<i>Urdhva</i>) Higher; (<i>Para</i>) Highest	Kârya—Effect
Guna—Qualities, viz.: (<i>Sattva</i>) the quality of Illumination and God-	Kosha—Sheath
	Kriyamâna—Impressions that are left on the mind during life time; Acts being done in the present life
	Kshânti—Patience; Forgiveness

Kshetra—Field; Gross and subtle bodies	Prakriti—Nature. (<i>Aperā</i>) Lower (<i>Parā</i>) Higher
Kshetrajna—The Individual Soul	Pramāna—Authority
Kutastha—1. Rock-steady; 2. The Individual Soul; 3. the Self or the Spirit	Prasāda—Full Grace
Laya—Sleep; Merging in the Self	Pratyāhāra—Abstraction
Manana—Conning; Meditating	Prājna—Wise
Manishinah—Those whose Reason has become pure	Prāna—Life-breaths
Mārga—Path. (<i>Pravritti</i>) that of forthgoing, (<i>Nivritti</i>) that of return	Prāṇāyāma—Control of life-breaths
Māyā—Delusive Power; Illusion	Prārabdha—Provision for one life only; Fruit of actions ripe for enjoyment
Medhā—Purified Reason; Intelligence in general	Punarjanma—Future life
Moha—Delusion	Purusha—1. Body; 2. the Individual Soul; 3. the Spirit
Moksha } —(<i>Nirguna</i>) The Freedom	Rishi—Sage
Mukti } —(<i>Nirguna</i>) The Freedom or Salvation of the worshippers of the Impersonal Brahma; (<i>Saguna</i>) The Freedom and Bliss enjoyed by the worshippers of the Personal God in Vaikuntha	Sama—The Essence or Brahma as opposed to 'Vishama' or Illusion
Mukta—The liberated Soul	Samashti—Collective pervasion; Aggregate (e.g. <i>Virāta Deha</i>) as opposed to 'Vyashtri'—Distributive pervasion or whole viewed as separate bodies (<i>Bhinna bhinna deha</i>)
Mumukshu—One longing after liberation	Samādhāna—Peace of mind, especially of a candidate for Knowledge during ' <i>Shravana</i> ' or Hearing
Muni—Meditating Initiate	Samādhi—1. Absorption (<i>Nirvikalpa</i> , <i>Nirvishesha</i> , or <i>Asamprajnāta</i>) the one secured by Vyatiareka; (<i>Savikalpa</i> , <i>Savishesha</i> , or <i>Samprajnāta</i>) that secured by Anvaya. 2. Monument *
Naraka—Hell	Sanchita—Impressions of the previous lives stored in the Reason; the balance of past actions that will give rise to future births.
Nididhyāsana—Self-contemplating	Sanga—Attachment
Nimitta kārana—Efficient cause	Sannyāsa—Renunciation; Abandonment of work with motives
Niraya— <i>Vide 'Naraka'</i>	Sannyāsi—Renouncer
Niyama—Moral observances	
Pada—1. Foot; 2. State	
Pandita—Wise; Learned	
Paramam—The highest; the real thing	
Paramātmā—The Universal or Supreme Soul	
Prajnā— <i>Vide 'Medhā'</i>	

Santa—Saints	Tapas—1. Penance; 2. Reflecting for Realization
Sat—1. Real; 2. Good	
Sādhaka—Initiate	Tapasvi—Ascetic
Sāyujyatā—Nirguna Mukti i. e. the merging of the Nirgunopāsakas in the Impersonal Brahma. It is superior to <i>Sārupya</i> , <i>Sāmipyā</i> and <i>Sālokya</i> , which consist in assuming the form of, living in proximity with and residing in the heaven of the particular Deity whom one worships, but inferior to <i>Saguna Mukti</i> which combines all these four kinds	Tattva—Truth; Essence; Element
Shama—1. Allegiance to God; 2. Quiescence	Titikshā—Endurance of pain
Shabda-Brahma—The Divine Words; the Vedas	Triputi—Three-fold state (the Knower, the Known and the Knowledge)
Sharira— <i>Vide 'Deha'</i>	Tyāga—Abstention
Sharirinah— <i>Vide 'Dehi'</i>	Unmani—the Fourth State of Consciousness, also called ' <i>Shuddha Turyā</i> '
Shānti—Peace of mind, especially that of a Perfect Jnāni	Uparati—Aversion to sense-objects
Shāstra—Philosophy; <i>Advaita</i> —Monism; <i>Vishishtādvaita</i> —Qualified Monism; <i>Dvaita</i> —Dualism; and <i>Shuddhādvaita</i> —Pure Monism— <i>Vide</i> Part I, Introduction, pages 34–36	Upāsanā—Worship
Shishya—Disciple	Vaikunthavāsa—Dwelling in the Supreme Abode of the Personal God and enjoying His Eternal Bliss and Companionship
Shraddhā—Faith	Vairāgya—Dispassion
Shravana—Hearing (in the company of Saints)	Vāsanā—False idea (of the existence of forms)
Shuddha Sattva—Pure Reason	Vedānta—The last of the <i>Shad-darshanas</i> or the Six Schools of Hindu Philosophy, viz: (1) <i>Vaiśeṣika</i> (2) <i>Nyāya</i> , (3) <i>Purra Mimāṃsā</i> , (4) <i>Sāṅkhya</i> , (5) <i>Yoga</i> , and (6) <i>Uttara Mimāṃsā</i> — <i>Vide</i> Part I, Introduction, pages 14–15
Shuddhi—Purification	Veda—The object to be known
Sthānu—Fixed (like a tree)	Vettā—The knower
Sthitadhi {—One whose Reason has become steady; a Perfect Jnāni	Vibhuti—Emanation
Sthitapragna }	Vidyā—Knowledge (of the Self)
Svabhāva—Self-Knowledge; Nature	Vijnāna—Wisdom
Svarga—Heaven	Vikarma—Prohibited action
	Vikshepa—Fancies or outer attractions
	Vyakta—Manifested
	Vyatireka Jnāna—Analytic Knowledge; Knowledge. Its practice is called ' <i>Vyatireka Yoga</i> ' or <i>Abhyāsa</i>

Vyutthâna—Rising from Samâdhi or Absorption	<i>e.g.</i> VI. 33, XIII. 24; 5. Perfection. <i>e.g. Yogamavâipayasi.</i> —II. 53
Yajna—1. The Personal God; 2. Sacrifice	Yogabhrashta—Fallen from Yoga
Yama—Self-control	Yoga-kshema—Gain and Safety (of Spiritual Knowledge)
Yati—Zealous worker (in the department of Spiritual Knowledge) as opposed to 'Ayati' or one who fails in the striving— <i>Vide 'Sannyâsi'</i>	Yogârudha—Enthroned in Yoga
Yoga—1. Union, <i>e.g. Buddhi Yoga</i> ; 2. Path, <i>e.g. Karma Yoga, Jñâna Yoga, Bhakti Yoga</i> ; 3. Devotion, <i>e.g. Yogasthah kuru karmâni</i> ; 4. Practice of Vyatireka Knowledge, <i>e.g. 'Abhyâsa Yoga'</i> , and Anvaya Knowledge or Wisdom,	Yogaishvara—Divine Power Yogi—One who practises Yoga (Vyatireka or Anvaya) after Self-realization, for attaining Perfection
	Yoni—Womb; <i>Pâpa Yoni</i> —Sinful womb such as that of a Chândâla; <i>Mudha Yoni</i> —Senseless womb such as that of beasts, birds, trees etc.
	Yukta—Attuned



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